

BALE (John) 1495-1563, *Bishop of Ossory*. THE PAGEANT OF POPES
 containinge the Lyues of all the Bishops of Rome, from the beginning of them
 to the yeare of Grace 1555 . . . in vvhich is manifestlye sheved the beginning
 of Antichrist and increasing to his Fulnesse; and also the VVayning of his
 Povver againe . . . shewing manye Straunge, Notorious, Outragious and
 Tragicall Partes, played by them the like vvhwhereof hath not els bin hearde,
 written in Latin by Maister Bale, and now Englished, with sondrye Additions
 by I. S[tudley], FIRST EDITION, **Black Letter**, sm. 4to, *original vellum*,
 VERY RARE, £12 10s *Imprinted at London in*
Fleetestreate, neare unto S. Dunstones Church, by Thomas Marshe, Anno 1574
 Formerly Sir Mark M. Syke's copy; Maunsell, p. 82; *a-*e in fours, A-Bb7 in eights, with
 first and last blanks. Fine large clean copy, 195 by 140.

11.4.24

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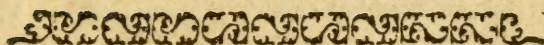
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✓ **THE PAGE**
ANT OF POPES,


Contayninge the lyues of all the Bishops of Rome, from the beginninge of them to the yeare of Grace 1555. Deuided into iii. sortes bishops, Archbishops, and Popes, vvhereof the two first are contayned in two bookes, and the third sort in fve. In the vvhich is manifestlye shewed the beginninge of Antichriste and increasing to his fulnesse, and also the vvayning of his povver againe, accordinge to the Prophecye of Iohn in the Apocalips.

Shewing manye straunge, notorious, outragious and tragicall partes, played by them the like vvhereof hath not els bin hearde: both pleasant and profitable for this age. Written in Latin by Maister Bale, and now Englished with sondre additions by I.S. *Waley*



*Behold I come vpon thee sayth the Lorde of hostes, and vvill discouer thy skirts vppon thy face, and vvill shew to the Nations thy filthynes, and to the kingdomes thy shame. I vvill cast filth vpon thee and make the loathsome, and vvill set thee as a gazing stocke. Nahum. 3.

¶ Come away from her my people, that ye be not partakers of her sinnes, and that ye receiue not of her plagues. &c. Reward her as she hath rewarded you, and giue her double according to her workes. Apoca. 18.

 Anno 1574.

THE PAGE ANT OF POPES

Conveying the lives of all the
bishops of Rome from the beginning of the
first of June 1574. Printed in London by
Thomas, Archbishop, and Thomas, vicar of the two cathedrals.
Printed in two books, and the first is the first. In the
second is the second. The third is the third. The fourth is the fourth.
The fifth is the fifth. The sixth is the sixth. The seventh is the seventh.
The eighth is the eighth. The ninth is the ninth. The tenth is the tenth.
The eleventh is the eleventh. The twelfth is the twelfth. The thirteenth is the thirteenth.
The fourteenth is the fourteenth. The fifteenth is the fifteenth. The sixteenth is the sixteenth.
The seventeenth is the seventeenth. The eighteenth is the eighteenth. The nineteenth is the nineteenth.
The twentieth is the twentieth. The twenty-first is the twenty-first. The twenty-second is the twenty-second.
The twenty-third is the twenty-third. The twenty-fourth is the twenty-fourth. The twenty-fifth is the twenty-fifth.
The twenty-sixth is the twenty-sixth. The twenty-seventh is the twenty-seventh. The twenty-eighth is the twenty-eighth.
The twenty-ninth is the twenty-ninth. The thirtieth is the thirtieth. The thirty-first is the thirty-first.
The thirty-second is the thirty-second. The thirty-third is the thirty-third. The thirty-fourth is the thirty-fourth.
The thirty-fifth is the thirty-fifth. The thirty-sixth is the thirty-sixth. The thirty-seventh is the thirty-seventh.
The thirty-eighth is the thirty-eighth. The thirty-ninth is the thirty-ninth. The fortieth is the fortieth.
The forty-first is the forty-first. The forty-second is the forty-second. The forty-third is the forty-third.
The forty-fourth is the forty-fourth. The forty-fifth is the forty-fifth. The forty-sixth is the forty-sixth.
The forty-seventh is the forty-seventh. The forty-eighth is the forty-eighth. The forty-ninth is the forty-ninth.
The fiftieth is the fiftieth. The fifty-first is the fifty-first. The fifty-second is the fifty-second.
The fifty-third is the fifty-third. The fifty-fourth is the fifty-fourth. The fifty-fifth is the fifty-fifth.
The fifty-sixth is the fifty-sixth. The fifty-seventh is the fifty-seventh. The fifty-eighth is the fifty-eighth.
The fifty-ninth is the fifty-ninth. The sixtieth is the sixtieth. The sixty-first is the sixty-first.
The sixty-second is the sixty-second. The sixty-third is the sixty-third. The sixty-fourth is the sixty-fourth.
The sixty-fifth is the sixty-fifth. The sixty-sixth is the sixty-sixth. The sixty-seventh is the sixty-seventh.
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The seventy-first is the seventy-first. The seventy-second is the seventy-second. The seventy-third is the seventy-third.
The seventy-fourth is the seventy-fourth. The seventy-fifth is the seventy-fifth. The seventy-sixth is the seventy-sixth.
The seventy-seventh is the seventy-seventh. The seventy-eighth is the seventy-eighth. The seventy-ninth is the seventy-ninth.
The eightieth is the eightieth. The eighty-first is the eighty-first. The eighty-second is the eighty-second.
The eighty-third is the eighty-third. The eighty-fourth is the eighty-fourth. The eighty-fifth is the eighty-fifth.
The eighty-sixth is the eighty-sixth. The eighty-seventh is the eighty-seventh. The eighty-eighth is the eighty-eighth.
The eighty-ninth is the eighty-ninth. The ninetieth is the ninetieth. The hundredth is the hundredth.

Shewing many strange notions
and opinions and several other things
which are not to be found in any
other book of this age. Printed in
London by Thomas, and now published with
the same additions by J. S.

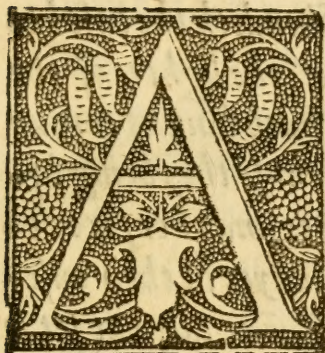
PROLOGUE

It is well known that the world is full of
many strange notions and opinions
which are not to be found in any
other book of this age. Printed in
London by Thomas, and now published with
the same additions by J. S.

Anno 1574

TO THE RIGHT HO-
nourable Lorde Thomas Earle of
Suffer, Vicount Fitzwalter, Lorde of Egges-
mont and of Burnel, one of the Queenes Maiestyes
honourable priuie Counsaile, & Lord highe Cham-
berlaine of her house, Of the noble order of the
Garter knighte, Iustice of Oyer, of the Fo-
rests, Parkes, VVarraines and chases from
Trent Southward, and Captaine of the
Gentlemen Pensioners: Encrease
of honour and godlye wysedome
in Christe Iesus.

... No wisdomer wher nor Religion.



Monge many worthie sayings
of the most eloquent Lactan-
tius (right Honourable) this
one is especially worthye to be
noted, which is so oftē repea-
ted by him: that No wisdomer
is to be allowed without (true)

Religion. And againe that where Religion is not
there is no wysedome. VVherby we are instructed
that frō those in whō wysedome is requisite, religiō
must in no case be seperate. And againe that they
in whō greater fruites of wisdomer ought to flou-
rishe (as it should be in them whose handes G O D
hath framed to guid y^e sterne of the cōmon wealth)
must also beare a more feruent zeale towards the
true seruice and Honour of G O D. So that these
twaine VVysedome and Religion, are linked and
placed.

JOH THE EPISTLE

placed together in y^e minde of mā, as the eyes thereof to giue light to his whole vnderstanding. And therefore to staye a while in this similitude, as the one eye of our bodye is so assisting to the other for the making perfite of our sight together, that hauing the vse of both we attaine thereunto: and otherwise the one being blinded, the light of the other is somewhat dimmed and shadowed, and perhaps in the ende fadeth away and leaueth vs altogether in darcknes: Euen so standeth the case betweene Religion and wisdom, the lights of the minde. And therefore grosse hath bin the error of manye great estates, who because they being lifted hie in the vew of all mē^s eyes and therefore desirous to be accompted wyse, haue yet in their wisdom made no accompt of Religioⁿ at all, but set it bie as a thinge nothing pertayning to ther estate. Who though for a time they haue seemed to groape out the channell well, and so by dilligence to sayle in safetie, and with one dim eye to see their waye perfectly, yet lacking y^e light of Religion they haue euer bin blind on the one side and wated the right and better eye: wherby in the ende the eye of their pollicie euer poaring downeward to things on the left band, and not able stedfastly to loke v^p to heauen nor to abide the glorye thereof, hath drawne them

Dedicatorie.

them into such deepe darcknes, that vnware they haue strayed farre from the drift of their deuices, and beinge not able to walke vprightlye in their owne wayes without slacking and stūbling, haue in the ende fallen so desperatlye y they neuer were able to ryse againe: wherby to late they finde true that There is no wisdom where Religion is not. And that whereas they thought themselues to be wyse without it, they neuer came to the first step thereof, it being as Salomō sayth: that The feare of the Lord (which such haue neglected) is y beginning of wysedome. The commaundementes of y Lord are pure and giue light to the eyes. Againe * Thy worde O Lord is a lanterne vnto my feete, Psalm. 8. and a light vnto my pathes. And therefore when soeuer we leaue this light, though the lampe of mā's braine burne neuer so bright, we fall perforce in y end: For neither the wyse head of Achitophell, nor the fayre and flattering face of Absolon that stole from Dauid the peoples hartes, coulde preuaile in their purposes, so pollitickly attempted against the rule of Religion, but y it turned to their owne confusion: + For euerye plant that the Heauenlye father hath not planted shalbe rooted out. Yea most Matt. 15. miserable and desperat is their case and cursed of Gods owne mouth, that thincke the care of Religio
on be.

The Epistle

on belongeth not to them.

Another sort of mē there is which being of better iudgemente proccede a step farther then these, and yet not so farre as they oughte in deede. For some hauing an inward regard of Religion, do yet thincke it pollicye, that it should be hidden and secrete to themselues, and not apparent vnto other: and in this point especially they would be esteemed wyse. But greatly are these likewise deceiued: for wysedome is no wysedome and not to be accompted of in anye, so longe as it is dissembled and not employed, that other men maye see good prooffe thereof. And Religion is no Religion that sheweth not it selfe by his plētifull fruites. And what choyse so euer they y^e seeme wysest or holiest make of religioⁿ, doing it so as other men shal not be able to discerne it in them, nor to be witnessses therof, they are to be esteemed neither wyse nor Religious. For who wil not accōpt him rather blind or blincking thē other wyse, that shall say he hath his eyes sound, pure & persfit, and yet in the open daye will neuer shew v^se of them in the presence of men, but continuallye be wimpled and weare a veale, so that no man cā perceauē whether he do see or no? Eytter such are blinde in deede whē as they say that they see, or els their meaning is very deceitfull.

Shew me thy
sayth by thy
vworkes. &c.
Iacob. 2.

Faith if it
haue no vworkes
is deade in
it selfe. Ia. 2.

And

Dedicatorie.

And so may we iudge of these wilye winkers in Religion, that either they be blindstockes in deede and lacke the light of that Heauenlye wysedome, which they pretende to haue, or els their wicked wysedome is but a cloake of wickednes. & then in deede they doate in their worldly pollicye, not knowinge that the wysest of all hath sayd: *Let your Matt. 5.
light so shine before men y they may see your good workes & glorify your father which is in Heaue.

And y Euery tree that doth not beare good fruite Matt. 3.
shalbe cut downe & cast into everlastig fier. And therefore these Nicodemites that will visit Christ onely in y darcke and by night and not openly before men, the Lord will not acknowledge him before his Heauenly father. Such is y ende of fleshly pollicy. So that (Right honourable) onely such ar to be held as wyse in deede which thincke that it lyeth vpo them & especially belogeth vnto them, to make a constant and opẽ profession of true Religion. If then to be wyse be to professe Religion, it is worthy to be farther considered how a man may attaine to perfection herein.

The heathen that euer measured wysedomẽ by ciuill pollicy, haue accompted best of those by whose good endenour their commō wealth hath bin most vpheld and strengthened from forain inuasions:
and

The Epistle

and that haue employed themselves to breake the force of such as would assault it. And so (my very good Lord) they that haue bin the most worthy members of the Church of God, haue euer excelled in this point, to shew themselves forward in promoting Religion and suppressing to their power y^e enemyes therof: and especially I say in suppressing the enemyes. For the houlding downe of them is the houlding vp of y^e other.

2. Sam. 5.8 So the godly Dauid did both fetch home y^e arke of God, and scourged his ennemyes the Philistines and Iebusites. So the zealous king Iosias both restored the Law of the Lord, and put downe y^e wicked Chemerinus that sacrificed vnto Baal. So y^e noble Cyrus deliuered Israell and held Babilō captiue. Finally so the worthy Cōstantine (the sonne to Helen borne in this Island) brought peace to y^e Church, set Christian Religiō at libertye, and also ouerthrew the cruell enemy and tyraunt Maxētiū. If these godly examples were euer to be followed in any place: If this zeale in Religion were euer to be shewed in any age, where more then in this our native countrye? If this perfit wysedome were euer to be wished in any gouernours, of whom rather then of the nobility of England? when rather then in this our time, against the tyrannye of
the
- Enseb. li. 9
cap. 9. Ec-
cles. hist.

Dedicatorie.

the bishop of Rome? For what enemy hath made such greedy spoyle and wrought such broyle in any countrey, as he and his hath done continually in this little Isle, (as but for being tedious might be shewed) almost in every kings time since y^e conquest, as William Rufus and Henry the first, both were sore combred wth Pope Urban y^e second and Paschal the second, through Anselmus bishop of C^{an}terbury. Henry the second much more with Thomas Becket and Pope Alexander the 3. Richard the first complained greuously of the Popes shamefull polling his Realme and yet could not redresse it.

K. Iohn suffered a thousand stormes and y^e Realme was miserablye spoyled and made tributarye to y^e Pope for ever, by the treachery of Steph^e Langt^o bishop of Canterbury. In the time of Henry the 3. the Pope ransackt all the Churches in Englande, and so hath he continued with the rest, vexing by exactiōs, excommunications, or some such meanes euerye one. But because his staffe hath here bin brokē & he throwē out of y^e dores in this our time, what meanes doth he daile leaue vnproued to worke our confusion, as stirring rebellions, mouing treasons, seditions and conspiracies within y^e land, cursing and excommunicating both Prince and people, nobilitye and commons, and yelding vs a praye-

The Epistle

unto him whō he hath assigned by his bulls to enioye their lyuings and dignities abroad, who hourelye wait whē eyther by nature it selfe or their violent hand, the thred shoulde faile whereon dependeth the staye of our estate. Such is the purpose of Antichrist against vs, and yet practised with colour of holines. So that if euer the bloud of Christ his Church ought euer to be precious in the eyes of men, the time is now. Now lyeth it vpon euery one to shew himselfe a freind to his countrey, by withstanding to his power the common enemye therof: and especially those that stande in the hyest place, both for their owne sakes because their fall shalbe the greater, and for charge of Gods people committed vnto them, whose bloud he wil require at their hands if they leaue them to the wolfe.

For the which cause (Right honourable) I as a member of that bodye which is so assaulted by this Dragon both for the safetie of my selfe and other, employed my selfe a litle to discouer y secret traynes of this deceitful enemye: and because this my enterprise of it selfe lyeth open to y perill of the malicious mouthes of many his partakers, so y it shold not be able to beare out it selfe agāst their force. Therefore necessitye driueth me to seeke for y succour of such a Patrone in whom I might assure my selfe

Dedicatorie.

selfe of that perfite wysedome which Lactancius alloweth, and find that rescue which this cause requireth: that is one who by power should be able, by wysedome skilfull, and in zeale and affection willing and forward to encounter this aduersarye with anye of his faction: whereof because it is not vnknewen to mee by many priuate occasions, that your honour hath made prooffe that this perfite wysedome is planted in you as it was in Dauid, Iosias, Cyrus and Constantine, bearing on your lefte arme a target of defence for Religion, and hauing your right hand armed with a sword to wound the ennemye Antichrist: And againe seing it hath not bin so priuate but that this zeale hath shewed it selfe openlye in biddinge battell to the members of Antichrist, marchinge against them in fielde and pursuing them out of the countrie: I thought your Lorship most meete and I assured my selfe y^e your honour would be most willing to suffer this my little volume to fight vnder your banner in that quarrell against the Pope, wherein your honour hath heretofore personallye proceeded. If therefore the worthines of the matter herein contayned & written by maister Bale, maye so excuse the vnworthines of my simple stile in translating it, that your honour vouchsafe to accepte the one with the

* b y


other

The Epistle Dedicatorie.

other and beare with the one for the other, your
curtesye shall the rather confirme all the profes-
sours of y^e Gospell in that vndoubted opinion which
they haue iustlye conceyued of you, and giue them
cause still to glorifye God for such nobility, wishing
the good encrease and longe prosperitie of such:
and I hauing my trauaile most happely bestowed,
shall acknowledge my dutye alwayes bounde vnto
your honour for it. And thus crauinge pardon of
this tedious volume wherewith I haue troubled
your Honour ouer longe, I leaue you to the Al-
mightye.

Your honours
most humble
Iohn Studley.

* Put your selues in araye against Babilon round about,
all ye that bende the bowe shoote at her, spare no ar-
rowes, for she hath sinned against the Lord. Iere. 50:

 The

The tranſlatour to the Reader.



I maye be (gentle Reader) that when thou shalt in this booke reade many monstrous & horrible histories rather to be suppressed then put in print, thou wilt not thincke well of my trauaile. I graunt that here are manye thinges bittered odious to be heard : but yet if any thing offend thy chaste eares, blame not me gentle Reader but the importunitie of the Papistes, who hath forced me thus to displaye their treachery. For wher as their doctrine is so on all sides wounded and foyled by the force of the Gospel, that they haue no shift to uphold their treachery as men euidentlye conuincied and condemned by lawe and iustice, now are they compelled to practise some pollicie, seeing they are spoiled both of the word and the sword. And for want of better practise their onelye shift is by spreading open other mens infirmities to couer their owne, by lifting vp the leude liues of the Protestants to the bewe of all men, to shadow the horours of their Church, in somuch that their outcries are growne so great, that these spitefull speeches are often and dayly heard vpon euerye occasion : Lo these are oure Protestants: Such are oure Gospellers : to such miserie and wickednes is the worlde growne since this new doctrine came among vs: ye maye see by their fruite what their Religion is. So outrageous are the outcries they make against vs to discredite not vs but our Gospel, as though the defacing of vs by our sinnefull liues, were a confutation of oure doctrine, and an approuing of their innocencie, and a confirmation of the vnclenlye dregs to be pure and good. So vehement are their speeches, and with such confidence on their partes, as if both the doctrine were on all sides true, and that the spirit of God had cleane forsake this age, as if the like wickednes had neuer tainted any kind of men so haynously as it doth the professors of the Gospel, and as though sinne were but newe borne among men and lately sprung vp with the Gospel : and as though that the tree whereon their doctrine is grafted (the Church of Rome I meane) had neuer yelded any rotten fruite, had neuer any catterpillers breeding in it, neuer any canker corrupting it, but had euer bin greene, fresh and flourishing, pure and perse in euerye leafe, bzaunche and twig. Therefore concerning vs and concerning them I will speake of both.

And first as concerning our selues (God be merciful vnto vs miserable

To the Reader.

scerable sinners) we haue al runne astray, If we say we haue no sinne we deceiue our selues and the truth is not in vs: There is not one þe doth good no not one. And if any Papist, Turke or infidel charge vs to be sinnefull men although we professe a pure Gospell, we will acknowledge it, and neuer like the worse of them for so sayinge, nor the better of our owne infirmities. Nowe concerning the Papistes, if they speake of our sinnes for that they hate sinne in vs, they do vs no wronge, we accept it and thancke them for it: But if they laye the rebuke of our sinnes vpon þe glorious Gospell of Christ which we professe, & if they meane by defacing vs to discredite it (as I haue sayde before) then do they offer great iniurie to the Maiesty of God, when as they say that by our deedes it appeareth, as by the fruite þe tree is not good, that the Gospell which we professe is not perfitte. Wee cannot and may not suffer it that the perfitnes of the Lawe should be tryed and condemned by the offence of the guiltye: that the truth of Christe should depend vpon the workes of sinners, that eternall heauen should be valued by fading earth, that the most perfitte iustice and equitie of the most glorious God, should be measured & esteemed by the frailtye of corruptible flesh & bloud. And therfore as we do not and dare not presume to confirme the certainty of our doctrine by our good deedes be they neuer so perfitte, but rather confirme our good deedes to be good by our doctrine: so should our aduersaries deale vprightly with vs, not to condemne our doctrine by our euill deedes, but rather condemne our euill deedes by our doctrine, which beinge pure and perfitte shal condemne both our wickednes and theyr, together with theyr wicked and detestable doctrine.

God forbid that the tryall of true religion should lye eyther vpon oure vprighte conuersation or theirs, least if it laye in mans perfection both the Jewe and the Turke mighte eyther of them soner boast of it the eyther of vs. The wysedome of God hath not so builded his Church vpon sande. If it were founded vpon the workes of man, then should his Church neuer stand neyther by them nor by vs. We are but feeble and windshaken pillers vnable to vnderprop and beare such a waight, & therfore how so euer they build theyr Church, we build not ours on our selues, but we build both it and our selues vpon that vnmoueable rocke Iesus Christe, and therfore how soeuer the winde and weather do shake vs and ouerthrowe vs throughe our owne weakenes, yet our foundation abyedeth sure, and doth neyther fall nor flye awaye but abyedeth so for euer, & we may be still raised and set vp on the same againe. Deceitfull therfore is theyr dealing,

To the Reader.

King, who to withdraw men from our Church, do vniustlye saye that when we fall, our foundation falleth also: but most iustlye maye wee assure men that theyr Babilonickall building must needes come to decaye, being founded on the sande of Tiber banckes, which is daylye washed and eaten awaye. How can that foundation stand which is made of earth and claye, dust and ashes, of flethe, bloud and bones: of Popes miters, Cardinals hats, Monkes hoodes, Fryers cooles, Monnes beales, hauen crownes, paxes, beades, tapers and crosses, annoyntings and greazings, blessings, kissinges, images of mettall, woode, glasse and stone, holpe oyle, holpe creame, albes, vestments, galls, coapes, rotchetts, surplices, tippetts, coryfes, chrysmes, mantel & the ringe, senlinges, pilgrimages, offrings, creeping to crosses, Wenefreds nedle, the bloud of Hailes, fasting dayes, holpe dayes, imber dayes, crogiers, polaxes, dirges, exorisms, confurings, masses, trentals, holpe water, Purgatoyre saints relicks, S. Frañcis breeches, Limbo patrñ, s. John Hoyns bootes, the roode of Chester, our Lady of Walsingham, rotten boones, chrynes, and a thousande such apithe toyes, which daylye (as they themselves perceiue) do putrifye rotte and consume to nothing. Seing therefore this foundation wll not last to vphold their Babilonickall buildinges against the assaultes of the Gospell, therefore now they will haue the ir fall of doctrine to lye vpon the honesty of men, and herein they make the world beleue that they haue a great aduantage ouer vs.

Seing they will needes driue vs to this plonge and seeke hereby to soyle vs and biterlye to ouerthrow our foundation, we wil be contente herein also to toyne issue with them, not as hauinge affiaunce in oure owne iustice (the Lorde amende that which is amisse in vs, and blessed be his name for those sparkes of his mercye that haue preferred vs from beinge worse then we are) but because we haue such experience of their treacherie, and that we know none shalbe comparable to Antichriste in iniquitye. To set aside therefore all excusing of our selues in such matters as they do slander vs, and graunt that we be as euill as they make vs, yet I dare bouldlye auouche that there hath not hetherto nor euer shall (I trust) proceede from vs such vnmeasurable aboundance of corrupt fruite, as hath done from those who are the best, the most pure and perfitts on theyr side, euen in those who they saye cannot erre, that are the most holpe vicars of Christe vpon earth, namelye the holpe fathers Popes & bishops of Rome. Whose notorious villanyes from tyme to tyme swelled to the full and perfite measure of iniquitye, and so farre runne beyond our haryous sinnes, that

To the Reader.

that supposing they dyed as they liued, I may bouldly warrant them this preferment, that if an hundred of the rankest helhounds that euer raigned vpon the earth might be mustred out of hell, fourescore and nineteene of them should be Popes, perhaps for the last a hundred place, eyther V Volsey or some other Cardinall would scuffle in among them.

Whereof that thou mayest the better iudge (gentle Reader) I do here giue thee in this booke a little taste of thei? vnfortunate liues, I haue set them all forth here in one Pageante in such order as they played thei? Papall partes both Tragicall and Comicall for these Thousand yeares vpon this worldly stage: wherein I haue chosen rather to translate them as they were gathered in Latin by maister Bale most faithfullye, then to follow the parcial and flattering storie of Platina. In some places also I haue added diuers things out of sondre autho?rs, not as though I desired to make perfit in all pointes that which maister Bale omitted: but because in conferringe his alleaging of stories, I found manye thinges that without anye combraunce might be added and were worth the mentioning, especially in the first booke of this historie out of one Theodoricus of Nyem Secreatarye to Pope Urban the sixt, and wrote that which he sawe of that myserable and longe sciesme that set all the world together by the eares the space of xxxix. yeares, betweene Urban the sixte, Clement the seuenth, Boniface the ix, Benedict the xii. other wyse called Iohn Moone, and other: which booke I am sure maister Bale neuer saw, for he would neuer haue omitted such notable and straunge matters as are containned in it, and are here partlie touched by mee.

Also for so much as these prelates do falsely colour al their pricks vnder the authoritie of S. Peters name, therfore I haue somewhat at large in the beginning shewed, how that though they would haue him to play the first part in this Pageant, yet he is none of thei? company. But because of the sodaine finishing of this worke in the printers hande, I am forced in this Preface to leaue out many matters which I thought to haue vttered, which I could neuer finde conueniente leasure to be settled in one certaine place, in suche wyse as I might apply my selfe to write that which I purposed since this was finished and came to the hande of the Printer. At this time therefore this onely I haue to request of thee (gentle Reader) till God shal giue me better oportunitie to finishe that order which I purposed in publishing this booke, to marke as thou readest how the manner of these Prelates do agree to the description of Antichrist in the
Reuelat.

To the Reader.

Reuelation, as I once purposed to haue noted vnto thee. Marke whether we that at this daye do professe the Gospel, and are so much noted of their freinds to transgresse haynouslye in our conuersation, are to be compared with these holy: Popes in anye kinde of enormitye. For what villanye is it whereof thou shalt not finde such monstrous examples among them, as the earth neuer els breed the like. It were tedious for mee here to drawe into tables the examples of their vsaciabie courtousnes, their bribery, polling & pilfringe, robbing and yfing, vntollerable pride, equal with the ambition of Lucifer, their vaine and vspeakable poynte, theyr whoredome and rauishing of diuers, their incest with their owne sisters & daughters, their Sodomityes, treasors practised against all Princes on y earth, the rebellions, seditions, bloudshed, warres, conspiracies, murderings, factions, sciesmes, braules, contentions amonge them selues, poisoninge Princes, & themselves one another, euen in mynistring the Sacramentes, theyr sorcerie, charmes, coniurings, familiaritie with deuils, and honouring of euill spirites: their abusing of Princes most slauihtye, theyr geuing, transporting, selling, setting by and deposinge of all estates Emperres and kingdomes, theyr licensinge of all villanye, as murderinge, incest, Sodomitie, periurie, blasphemie, and an hundred such like most detestable enormities, whereof thou shalt haue plenty euē to the loathing of thy stomacke. Which when thou seest, then iudge betweene oure fruites and theirs, then learne to discerne who is that whoze of Babilon, the woman arayed in Purple and rose colour, and decked wyth gould, precious stones and pearles, hauing the cup of gould in her hand full of abomination and filthines. Note what Citie is like to be that Babilō built on seuen hilles, & bearing rule ouer the Nations of the earth, What Citie is like to be that Babilon that is become the habitation of deuils, the hole of all foule spirites, and a cage of all vncleane and hatefull byrdes. Note wyth whom the kinges of the earth haue committed fornication, and with the aboundance of whose pleasures the marchauntes of the earth are become riche. Note who it is that hath bin dronken wyth the bloude of saintes, if by these thou finde y these tokens of Antichrist be in these bishops of Rome, then surelye saye, thoughe wee wretched sinners be as euill as they make vs in dedde (which they speake so much of) yet their holy fathers are farre worse, which the Papist wyll not confesse. Then saye that surelye Rome is Babilon, and the Pope Antichriste, and blame not mee for

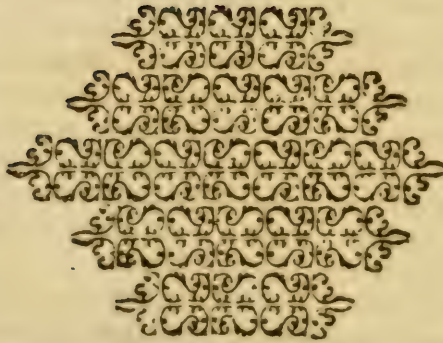
Apoc. 17.

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Apoc. 18. detectinge anye his loathsome villanpes, but obeye the voyce of the
Lord against this Babilon saying: Come avvaye from her my peo-
ple that yee be not partakers of her sinnes, and that ye receiue not of
her plagues.&c.but revvard her as she hath revwarded you, And giue
her double according to her vvorkes.

Apoc. 19. Finallpe let vs all saye Alleluya: Saluation, Glorie, Honour and
povver be ascribed vnto the Lorde oure G O D, for true and righ-
teous are his Iudgements, for he hath iudged the great vvhole vvich
did corrupt the earth vvith her fornication.&c. Alleluya.

Farewell.



TO THE

TO THE MOST VVOR-
 thie and learned men maister Si-
 mond Sulcer, Henry Bullenger, John Cal-
 uin, Philip Melancthon, most faithfull mini-
 sters of Christe, John Bale witheth grace
 and euerlastinge peace in Christe
 I E S V S.



Lthoughe I sawe that
 my former edition of the liues of the
 Romaine bishops ioynded to my booke
 called þ Regeſter of Engliſhewriters,
 were ſafely planted vnder the protec-
 tion of the moſt noble Electour Lorde
 Henry Otho Countie Palatine: Yet notwithstandinge I
 perceiued that this Edition being taken and ſeperated frō
 the greater, being drawne into an abridgemente and enri-
 ched wyth ſuch additions as are not to be miſliked, ſeing ſe
 is not able ſufficientlye to beare oute it ſelfe, neither by his
 owne force nor the credite of the wypter, it ſhould neede be
 ſuccoured and maintayned by ſome other. And therefore I
 thoughte it good in no wyſe to turne it out raſhlye, naked,
 vnarmed and vnprouided of reſcure neither into the handes
 of freinde nor foe. For ſuch a meete Patrone was to be
 ſought for, who by his wit, doctrine and learning, ſhould
 be able to maintaine a deſperate cauſe, and receiue into his
 tuition as it were an Orphane counted giltie and condem-
 ned by the preiudicate opinion of all men, leaſt it being de-
 ſolate and bereſte of all good mens ayde hauing no tutour
 left vnto it, ſhould together with his father haue his dying
 daye. After I had longe debated this with ~~with~~ my ſelfe
 and had beſeved all men rounde about with an eſpecial and
 diligent care: you iiii. moſt excellent prelates of þ Church
 came firſt to my remēbrance in whoſe ayde I might ſafely
 reſpoſe

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pose my selfe that haue oftentimes traueiled in this matter, by longe experience haue found out and beaten downe the assaultes and strokes of oure aduersaries. So that the former booke ioyned with our hystorie sufficiētly fortifyed by the might of the most valiaunt Prince, & this booke beinge perused with my latter diligence trustinge vppon the learning and iudgemente of such men, maye freeely wyth cheerefull countenaunce not be afrayde to shewe it selfe amonge the middlest of his ennemyes. Verelye I am not ignoraunt that anye one of you is man good enough to encounter any in this deuine combate. And I freeely confesse that this my litle worke is vnworthye to be dedicated euen vnto anye one of you: yet notwithstanding I do not consider what you are able to do, but what I ought to do: Whether do I esteeme the price of the gift, but I regard þ most feruent zeale towards you all. And though I imbrace you one after another, yet I desire to pleasure you all w this onely gift because I haue no other, and to declare þ good will that I beare vnto you by this onely worke. Last of all whom one Religion, one Fayth, one Lord, one Baptisme do ioyne, what hindreth vs that one Epistle maye not couple vs together: wherefore I trust that you wil accept (as you oughte and as you were accustomed) my boldnes and presumption if there be anye, which is sprong through an opinion of your curtesye, & not rysen of any euill will.

But that you maye vnderstande the matter which I request & desire to be defended and cherished, if you seperate your minds for a certaine season, frō your graue studies & sacred busines, and giue diligēt care to heare that which I haue here purposed to declare, the gift which I bestow vpon you is Papall and Pontificall: And I haue declared þ hystorie from the beginning to the endinge, & shewed their beginnings, the race and the whole Tragedye of their gouernment deuiding þ state of ther lines into thzee bookes.

The first contayneth the auncient and holy fathers, not
decked

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decked wth a crozier or a tripled Mitre, but such as were diligent workers in adorning the Lords Wyneyarde, euen vnto Siluester from the holye Apostles, which wth the great daunger of their life did faithfully labour in planting and setting forth the worde of God. These maye worthe be called the starres remayning on the right hand of Chyriste Apocal. 1.

The second contayneth the Mitred Archbishops & Patriarches from Siluester the first vnto Boniface the third, who althoughe they were not the wickedst and corruptest, yet with their traditions and humaine constitutions haue made a plaine waye to Antichyriste. These be the starres y^e fell to the earth Apocal. 6.

The third mentioneth the whole rablement of y^e Popes from Boniface the third to Paule the fourth, the which being the Vicar of Sathā is said to haue auctorite as yet at Rome. These were Antichyristes not departinge from the steps of their fathers in all kinde of pryde, tyrannye, lying and filthines, these are the starres trulye, as it is described in the 9. Chapter of the Apocalips which fell to the earth. This thirde part is deuided into foue, neither haue we applyed them vnaptlye to the Renelation of S. Iohn.

Boniface befoze mentioned shal possesse the first place as he deserued to Ioane the eighth an harlot, in the which part there are cōtayned 40. Popes, & called them y^e kingdome of the great beast sometime named Sodoma sometime Aegyptus, Apo. 11. From Ioane vnto Siluester the deuillish Magician y^e bowed & gaue himselfe vnto Sathan that hee might obtaine the Popedome: the kingdome of the greates harlot which sitteth on the beast doth comprehend 40. Popes Apocal. 17. From Siluester which is in the 3. place vnto Innocentius the fourth, the most wicked ennemye of our Sauour Chyriste, who did establishe & fasten the foure orders of the begging monkes which were newlye made, to the intent that they might stoutlye and manfullye fight
for

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for the maintayning of the kingdome of Antichrist: signifieth the kingdome of the Dragon which is the diuill and Bathā Apocal. 20. And in this part were 40. Popes placed. From this Innocentius the second & dreadfull warrior and the moste cruell destroyer of Christian men, are nombred 40 Popes. And this is the kingdome of the Locustes which were vnder the gouernmente of Abaddon the which signifieth a destroyer Apocal. 9. Then Iulius in the ende of his raigne thzowinge the keyes of S. Peter into & riuer of Tiber, being girded with a rusty sworde of Paule did fight against the French kinge and other Christians.

And the fift parte contayneth from this Iulius vnto the ende of the raigne of Paule the fourth 8. Popes, and al the times of their successors vnto the iudgement of Christe. And the fall of the kingdome of the Pope shalbe withoute power or handes, with the onely word of God and breath of the deuine spirite 2. Thessal. 2.

To conclude I haue disposed the whole hystoꝛy in such sort that I haue compared all the Romaine bishops to the 4. hoxles in the Renelation of S. Iohn. The goodlye and auncient fathers to the white hoxle: The archbishops and the Patriarches to the red: The Popes & the Antichristes vnto Siluester the seconde to the blacke, and from him to Iulius the seconde and all his companie of monkes, fryers and massemongers & which with al their power & strength did defend the Popes kingdome, I haue cōpared to & pale hoxle. I haue propouided this marke and methode in my booke, in the which I haue chalenged nothing to my selfe, but my labour in gathering, describing & distributīg. For I knowe & a great part of this worke hath bin set forth by others, as by Damasus, Carfulanus, Platina Stella, Vuicellius and others, but oftentimes dissemblingly and obscurely, somtimes falsly to please mens cares. To conclude, beerye man ye most dilligent & faithfull wyrters of our time: whom when I had perused with continuall reading I gaathered

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thered together the dispersed and disagreeing members to one body, that those things which were scattered abroade in many places, and were therefore the harder to be founde out of the Readers, might the easier be searched out being gathered together into one booke, and layde out before all mens eyes, the which I rather were performed of any man then of me, and I had rather taken in hand my contry matters then foraine busines, bicause I haue spent my time in bayne. But I would not haue stirred by this budge puddel of the Romaine historie, the which twoe Hercules were not able to cline, *cluse*.

But hearken what occasion inforced me thereto, chiefly the exhortatiō of my friends did draw me into this matter, otherwise I refused it, bicause my other worke in the English tongue, being proper only to English men, & knowē to very fewe, did seeme to do small profite to straungers. But this being ioynd to it, might be a publike commoditie, and profitable to the vse of all men, and more provided for in other matters. After this I went to it with a good courage, and although I did desire that other men whiche were more fit for this matter, and more garnished with eloquence, should take this matter in hād. Yet I thought that an accompt should be made of my talent, and that I had rather to stumble a little then that so great wickednes of Antichriste, so great crueltie and inordinate pleasure more and more breaking out, and filling all things with the stinke therof, being omitted of all men, should seeme to be detected to fewe or none.

And if I should seeme to any mā to speake to freely, let him thinke y^t it doth not procede of y^e heat of affectiō but through the knowledge of my cōsciēce, which do not declare things heard or redde only, but things knowen by experience, who liued. 24. yeares in that secte, and was present among thē being no small souldiour of the Pope: where what is it that I haue not seene, what that I haue not heard, whiche
is vn-

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is unworthy of Christ, Christians, monkes, and also of me, from whose superstitions at that time I was not free, but I utterly abhorred their filthines and mischiefe. Wherefore seeing þ I perceiued many thinges whiche did offend, therefore I am nowe compelled to be more diligent in seeking them out, and more sharpe in repprouing them, seeing they do not repent. But sicke these thinges be done & haue bene done of this flocke in Italy, Sicil, Spayne, Fraunce, and Englande, who doubteth that sheepe will not followe the shephearde, or rather hogges their swyneheard, shall we not knowe the father by the childe, or the Lion by his talentes? when pyrlons be full of mischiefe, shall we thinke that the Romaine court hath none? many thinges haue bene hidden in darkenesse & priuie places, the which the Sunne hath not seene, but tyme the mother of truche. The monasteries being put down in England, hath learned to speake and to bewraye them. As for example, the registers of the kinges visitatiō, or as they call it, the abbzigement of thinges knowen by experience in the very congregation & colleges of the Papistes, the which thinges I sawe them to my great feare and terrour, but nowe I possesse them, and kepe them to their great ignominie and shame, and haue opened a few of them hereafter, in the Epistle to the Reader. If Ezechiel now should pearce throught the wall, and should be brought into their entries, halles, and darke chambers, he shoulde not see the Israelites bewayle Thamnum, but gelded me unmarried, worthy to be woundzed at, for the godly profession, offring their sacrifice to Baalpeor, Bacchus, & Venus. And sicke I knowe these thinges to be certayne and true, should I not ouerthrowe them, should I not make them manifest and openly knowen to all the worlde? Truly they will saye that an Englishe man, whiche is separated from all other nations, dothe certainly knowe what is done at Rome in the secret chambers of the Pope and his Cardinall. Shall not I openly declare for a truth those thinges

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ges whiche are declared in Bookes, and seene wyth the eyes of the wyter, the whiche thinges not the secrete chambers, but the princely court, not the priue corners, but the open streetes, do evidently shew, but they deny it not, and yet defende it wyth mosse wicked Bookes set foozth in their owne tongue, the which Christian shamefastnes forbiddeth me to declare. The truth therfore ought to be expessed, and not couered with visard and disguising, but set foozth in his owne kinde, not darkened with cloke or sayle cloth, but decked finely in his owne collours: for they be grosse thinges and may be groped at with handes. But so great is the blindnesse of man, that at noone daye he can not see, and in the clearest Sunne his eyes be darkened.

This our miserable Realme of Englande may be vnto vs a familiar example, for whose sake more willingly I toke in hande to write this booke, that oure Englishe men may see now at the last what a terrible beast they haue receyued into theyr common wealth, what a viper they cherishe in their bosome, whose hissing befoze they could not wel abide, do now suffer themselves to be stong with their tributes, to be bitten with their leuying and takinge by of money, & to be entoricated with their idolatrous popson. Vnto whom so many kinges, so manye noble men, did not once obeye: whom VVickliffe the mosse godliest of hys tyme did openly shewe in writing to be Antichrist. Whom R. Henry the eyght banished, whom Edward the vi. y most godlye king cast fozth, together with all the reliques and dregs of thir religiō. Him Queene Mary receyued being thrust in by Cardinall Poole many men litle regarding it, manye winking at it as though they saw it not: euery man almost allowinge it, or at the least with diuers affections filthily reioysing in it. It greeueth mee for my countrey sake, because they offend God so greatly in forsaking him, and in violatinge the oath which they made befoze to theyr kinges: so that now they are compelled to obey at þe becke
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to the

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to the newe monstrous & cruell government of most wicked Antichriste, vnder whom they haue deserued to be oppressed with an idolatrous yoke, to be blinded wyth superstition and deuillish Poperie, and with a smal assault of the ennemys to be shamefully overcome. The which notwithstanding while Gods Religion flourished, and Poperie wythered and was wasted away, was neyther afflicted with the hand of God, neither assaulted with any external power, but if it were assaulted, yet at no time coulde they conquere it. I speake these things (most reuerent fathers) to my greate griefe, and so much the moze, because I iudge the contempte of the word of God, and y^e gulfe of Romaine filthines to be the cause of the plagues, and that Christ beinge troden downe, we had rather that the Pope (y^e witch and Circes of the whole worlde, not the seruaunt of all seruantes but the Lorde of all Lords, not y^e Vicar of Christ but the minister of the deuill) should creak and skip vpon our shoulders and neckes, then we would embrace & kisse the sweete yoke, the lighte burden and most pleasant crosse of oure Sauour Iesus Christe. And I require this at your handes (most godlye fathers) that you will thincke this present calamity to be no small cause which stirred me by to this matter, and I desire for the great mercie of our Sauour Christe, that you go forwarde in that worke that you haue in hand, and that you will make your prayers for England, (that cannot pray for it selfe) that this Pope may be exempted out of the minds of all Christians, Italians, Spaniards, Frenchmen and Englishmen, thrust out of all kingdomes and Churches, broken in two and utterly destroyed. Praye that the blind maye see, the deafe heare, and that those which be in darcknes and in the shadowe of death, maye come to the light and knowledge of the truth. For your prayers shal be of moze effect with God, than all the blessings and cursinges of the detestable Pope.

By these thinges I trust that you vnderstande what I haue

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haue taken in hande, and for what cause. First the desire of my freindes compelled mee thereunto. Secondly my conscience pricked mee forward hasting hereunto, & I mighte communicate these thinges which I haue both heard and seene in the whole course of my life. Last of all, the lamentable state of Englande called mee hereunto, that for the loue which I beare to my brethren I would ayde it, and & the beginning of & Romaine tyrānye being read & knowne, and the offspring of all the Popes, they might seeke a newe way and amende their liues. Also to restore the dignitie of the common wealch which was lost, and to the reforminge of the Church, and to the glozpe of Iesus Chryste the onely gouernour of the earth.

But not wout great cause do I dedicate this my booke vnto you which are in this our age & greatest defendours of the Chyistian sayth, which also do beare this greuous & odious burden, and for that cause do burne with the same fire of enuye which I do. For truly I speake as I thinke & as I beleiue, & because I beleiue it I can not hold my peace: At VViteberg Luther & upholder of & Chyistian sayth, at Tigur Zuinglius the inuincible defendour of the pure heritye, and a professour therof vnto the death, at Basil Oecolampadius a lighte and lampe in & house of God had not opened the liuely springes of the Scripture, and being opened had not defended them against the boldnes of the Philistines, if others in those dayes in your places had not sustained this oure Religion, if you would not haue put to your ayde and helping hands, if God had not left the seede of the truth in those Churches wherin you are Presidents, there had bin no place for Chryste on the earth where hee might put his head, ther should haue bin no refuge for exiles to flye vnto, Chyistian pietye shoulde finde no place in which it might be confirmed & safelye established. And all those thinges that I haue shewed here, were taught me of your pastours and wryters. Therefore it is meete that I should

I. Luther.
Z. Zuingli.
O. Oecolamp.

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should

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Should render some part thereof with gaine from whence I had it, neyther do I honour & worship onely your Churches as the springes of pure Religion, the which with priue passages doth flow vnto all the corners of the earth, & euen to vs beyonde the Ocean, but all Englishe peregrins are bounde of outye vnto you, for your great benefites bestowed vppon them. The which thing I would haue shewed at large in the name of all my freindes, if I had not written vnto you to whom we are of duty bound: yet trulye to passe all thinges in silence and declare none of them I cannot. Therefore I praye you pardon mee, and let your modestye and gentlenes giue place and pardon mine affections, while þ of so many I declare a fewe, to the intent that other men may vnderstand if I had not a iust cause to dedicate this my booke to you before al other. The which thinge while I shewe briezelye as time and order doth require, so I will name euery one of you not respecting your dignitie, but doing after the imbecillitye of memozye, and the perspicuitye of the matter.

Therefore that I maye declare from the beginninge, & ascende from the farthest vnto the nighest, whereto much duty owe we to V Vitenberg that most fayre marchandize of all artes, they euidently declare which go thither either to behold the countrey, or to glue themselues to studye, with whose notable prayles many being styred bype would go thither in great companies, if riches would abound as their good will doth to go so longe a iourneye. For when they prayse other learned, not withoute gratefull testifyinge of many benefites towardes them. Chan (O Philip) they do declare thy singuler curtesye, maruelous facilitye, and thy good wil alwayes ready to deserue wel of al men. Neither without a cause. For thou prosecutest al mē at home with all kinde of humanitye, and at home with thy preaching & louing letters doest ease the sorrowful & wauering minds. For it is not vnknownen what thou hast done at the counsel
of VVe.

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of VVesalia in the Englishe mens behalfe, who when thou sawest to take paynes for Religion sake, and to be greatly moued wyth the vnjust outcryes of men þ̄ helde opinion agāst thē, thou thoughtest good þ̄ the cause should be heard wythout debate or strife, and not to be put oute with crye & clapping of hands: thou saydest that the men were to be restrained and relieved, and not to be vexed and afflicted with any sharpe iudgement. To this ende thou didst write to the maiestrates of Franckford, so that by thy letters which I chanced to see, I am certified where thou didst thinke it meete that our men purelye thinkinge of the articles of our Christian sayth, and in diuers cōtrouersyes defending their opinion with seruour of zeale accordinge to their nature, to be taughte and not to be oppressed, to be warned to talke not troubled with force, sith that doubtfull matters sought to be handled of the aduersaries parte wyth obscure wordes. Neither do I doubte but that the countreyes bordering there about Strasburge, Basil, Arouia, Tigurū Geneva, Emdona, being moued with such a notable testimonye, will receiue vs moze into their faueur.

But leuing VVittenberge, I come to Basile, where I will be moze parciāll, not bicause I can not prayse him sufficiently inough, but bicause I am one of them which haue felt and do daily feele the great beneuolence of the Senate, ministers, and the whole people, least I should not seeme to be so gratefull a prayser as a deceitfull flatterer. Therefore I will saye nothing of thee at this tyme, mozte wylse & learned Sulcer, nothinge of M. VVoulsfangus VVisenburge, that mozte excellent diuine, and woꝛthy gouernour of the vniuersitie, nothing of Martin Borrham, the notable professor of diuinitie, nothing of learned M. Iohn Iunius, my faithfull companion: nothing of Marcus Bersius, James Turkenbrōt, Conradus Lycosthenes, his deare friende, Huldricus Coccius, Thomas Gyrenfalck, Iohn Ibelhard, Sebastian Lepusculus, Seuerinus Erimontanus, Iohn Mæder,

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der, Iohn Brandmiller, and other ministers of Gods word, whose beneuolence is daily seene. I omitte the griefes which you moste willingly suffered, not without great paines and trauayle. But this onely I will saye, that although the good will of the people and magistrate was sufficiently inflamed, of them selues toward, yet it did seeme to arise and spring for the moste part thzough your sermons, so that whatsoeuer beneuolence happened vnto vs at that tyme, was thzough your request and impulsion. But here (as I sayde before) I desire breuitie, bicause I am one of them which haue experience of you. I will speake moze of Tigur and Geneva.

For Tigur alwayes being a safegard to such as flye frō their countreyes, and a moste excellent vniuersitie of learned diuines, and a moste renowned schole, doth open vnto me a large fielde, in which this my oration may walke and haue his full course.

Whether I haue respect vnto, the common profite of all nations, or that, that is only proper to England, for what a notable oracle there is as it were for all Christendome, what a notable quire of most learned men. For y I may say nothing of thee O Bullinger, whō so many notable bookes compiled with such singular pietie and manifold learning, with suche varietie of all thinges, and sentences of auncient wryters decked as it were wich starres, doth praise enough to the Catholike church, although I holde my peace. But that I may omitte al the other which were bozne and bred at Tygur, As Bibliander and Hippius, whiche knewe all thinges, Radulph Gualther, the eloquent preacher and politick wryter Coradus Gesnerus, a notable libzary as it were of all disciplines, and my singular friend, Iosias Simler, and Iohn Vuolphius, most learned men also, & my very friends with many other notable professors of other artes: Good Lorde, what notable olde men were those learned strangers, M. Peter Martyr, and Barnardine Ochinus, whiche

Dedicatorie.

you receiued into your citie? One of the whiche if some other congregatiō should haue, they should seeme to be blessed, and enriched with a great treasure and ornamēt. Pappy was Englande when she possessed them, miserable when she lost them: of this congregation sithe thou art president most learned Bullinger, I haue iustly chosen thee to be my patrone, with whose authoritie the Romaine court may be weakened, and my discription be established. Who if thou wouldest call into the fildes, these noble captaines, stoute fouldious with their furnished bandes, with a reasonable power thou shalt ouercome, at the first one onset the whole troupes and bondes of the Papistes. But I will omitte these thinges, as common and knowen to all men, what he hath done to our Englishe men at Tigur, seeing that is proper to my purpose, and not the other, I will here leue that, and touch this but brieely. For when I was with you and had tasted thy hospitalitie O Bulliger, & the humanitie of others, I vnderstode the great good will you did beare to our countreymen which were with you. That worthy man Iohn Parckhurst, and worthy of a better fortune, did declare to me howe much bounde he was to thee, to M. Gualter, and to the whole citie. It was tolde me also of the which were at Basill with me, of thy care and fatherly affection toward them, whyle they liued with you together in one house, euen vnder the shadowe of your citie, being defended from all persecution, with the great cōsent and loue of your citizēs. Also the incredible liberalitie of your magistrates, the which frely gaue vnto them cozne and wine sufficient to susteine .xiii. or .xiiii. men, and when they refused to take it, they were sorry that they hadde not oportunitie to pleasure them.

But nowe I haste to Geneva, of which if I should make any long oratiō, when I had saide all, I should seeme scarce to haue declared halfe that whiche might be saide. In the which I greatly marueile at the notable prouidence of our
God,

Bales Epistle

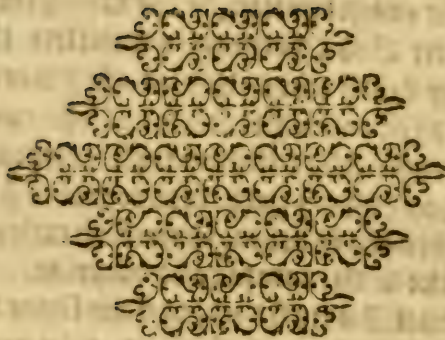
God, which so stirred by the mindes of the citizens and magistrates, that they were not afrayde to receiue so many thousand straungers into the suburbs of one citie. Again, did so turne the heartes of the straungers, that although they were moze in nūber, & the superiours, yet woulde submitte them selues vnder their power, as though they were the inferiours, in so muche that they did not acknowledge them selues to be Lordes and citizens, but priuate men and straungers. Let other men sayne other miracles, but Geneva seemeth to me to be the wonderfull miracle of the whole worlde: so many from all countries come thether, as it were vnto a sanctuary, not to gather riches but to liue in pouertie: not to be satisfied, but to be hungry, not to liue pleasauntly, but to liue miserably, not to saue their goodes, but to leese them. Many marchantes do rushe thether for gaynes, souldiours for spoyles, all for their owne profite. But it seemeth to be a monstrous and a wonderfull miracle, that men should flye to scarcenes from plenteousnes, to trauaile frō ease, from plenteousnes of ryches, to miserable pouertie, Lutetia, London, Franckfort, are newe markets for marchandize, vnto the which men come, not for gaine, not for marchandise, not for tauerning, to chaūge heauenly thinges wth earthly thinges, y^{et} in strede of humane treasures, they may gather heauenly treasures in heauen. We haue read that consuls haue bin taken from the plough to beare rule, but from flourishinge fortune, from great riches and dignities to the plough, to great labours and trauayle, frō an horse to an asse weeting and knowing it, is it not a great maruelle? Is it not wonderfull that Spanyardes, Italians, Scottes, Englishemen, Frenchemen, Germaines, disagreeing in manners, speache and apparell, sheepe and wolues, bulles and beares, being coupled with the onely yoke of Christe, should liue so louingly and friendly, and that Houkes, Laymen, and Nunnes, disagreeing both in life and secte should dwell together, like a spirituall and
Christiian.

Bales Epistle Dedicatorie.

to haue declared my loue towarde you, for your benefites
bestowed vpon England & other countreys. Partly that the
learning which you haue spread abroade in these days, may
be defended with your ayde. Our Lorde Iesus Christe, the
prince of sheepehearde, the maister of al truthe, the enemy
of Antechriste, strengthen and confirme you, and all your
fellowe ministers, with the power of the holy ghoste,
and preserue you in long health, to the comfort
and ioye of the Christian flocke, to the o-
uerthrowing of Antichriste, and
the amplifying of his name.

Amen.

John Bale



Iohn Bale to the

Reader.



Desire thee (Christian Reader) vvhosoever thou art that delightest in the glory of Christ against the malyce of Antichriste, and I beseech thee in the Lord to conser all thinges to the beste, euen those matters vvhich seeme to be spoken more bitterly against that mostrous beast and not to deprauē them vwith slaūderings, as I vnderstand some of late haue taken occasion to do by my late booke published of the vriters of Englande. Among vyhom some are not ashamed vnrulye to saye that I deale vniustlye vwith some Princes that gouerne the estates of Christēdome. Other some saye that I speake malepertlye and that against all Christiā modestye, that I speake vnreuerentlye of Queene Mary of England, because in one place I haue vwritten that Iesabell raigneth in Englāde, and glutteth her selfe vwith the bloude of Martyrs: vwhere as by that name I did not meane Queene Mary, but the tyrannie of Rome that miserablye ouerrunneth all Englande. For the places in Nicolas Grimoald, Traherne, Turner the Phisition, Hooper. Ridley, Rogers, Bradford, Filpot, and other, do sufficientlye interprete themselves to be spoken of the greate Antichriste and his mitred and scraped tormentours. For as the holye ghoste hath taughte mee I haue called that Romaine Sinagoge the murtherer of Godlye men, vicked Iesabell, the horned beast, the impe of the Dragō, the doughter of the deuill, the spouse of Sathan, speaking blasphemies, the purple beast, the mysticall Babilon, the great strumpet vwith vyhom the kinges of the earth haue cōmitted fornication, vvhich haue dronke of the vyne of her fornication, the vwoman cloathed in purple, scarlet, gould, pearles and precious stones, hauing a goulden cuppe full of all filthines & lustes of the vworld, the mother of fornication, and droncke vwith the bloud of the saintes of I E S V S C H R I S T, the habitatiō of deuils, and the cage of all euill spirites and hatefull birdes.

The occasiō vvhich first moued mee herevnto vvas this, Anno domini 1554. our Realme of Englande after the xx. yeare of her deliuerance throughe the mercye of God, most shamefullye forsooke the holye Gospel of Christe, vvhich is the povver and vertue of God to the health of all beleuers, & made a nevve professiō vnto the great ennemye of God the Romaine deuill and vicked Antichrist. Of the vvhich execrable deede thou shalt read more in the end of this booke. Partlye also the horrible vices vvhich followv this monster, vwhereof

Bales Epistle

the most prudent K. Henry the eight had good prooffe, vvhen he caused the houses of the hooded hypocrites, & the colleges of the mass-mongers in his kingdome, before their vtter destruction vvich vvvas in the yeare of our Lord God 1538. to be visited, by the vvorfhipfull doctours of the lawe, Thomas Lee, Richard Laiton, Thomas Bedill, Thomas Barthlet the publicke notarie, & such others. In the vvch there vvvere such swarmes of vvhoremongers, ruffians, filthie parsons, giltye of sinne against nature, Ganimedes, and yet votaries and vnmarried all, so that thou vvouldest thincke that there vvvere a newve Gomorraha amonge them. The booke of them is called the breuiary of thinges founde out in abbeyes, assemblies, colleges, &c. Out of the vvch booke I vvill shew but one or other example, to an vnflattering tast thereof. In the monasterye called Battel abbey in the Diocese of Chichester, these many gilty of sinne against nature vvvere found in the visitation, Iohn the Abbot, Richard Salchurst, Thomas Cuthberth, VVilliam March, Iohn Hastling, Gregorie Champiõ, Clemẽt VVestfild, Iohn Crosse, Thomas Crambroke, Thomas Basill, Iohn Hamfild, Iohn Hierome, Clemens Grigge, Richard Touye, and Iohn Austine. These vvvere incontinente liuers, Thomas Lyuet vvith one married vvife & one harlot, Thomas Cranbroke vvith the same, and other beside. Lo this is the chaste Religion of the Pope.

At Canterbury amonge the Benedictine monkes these vvvere gilty of sinne against nature, Richard Godmersham, VVilliam Lichfild, Christopher Iames, Iohn Goldmystone, Nicolas Clement, VVilliam Causton, Iohn Ambrose, Thomas Farlegh, and Thomas Morton. VVhoremongers, Christopher Iames aforesaide vvith three married vvomen, and Nicolas Clement vvith one harlot. In the Abbey of S. Augustine these vvvere found vnchaste, Iohn the Abbot vvith one vvoman, Iohn Langdan vvith two, Iohn Langport vvith one, Richard Compton vvith one, VVilliam Reynsforth vvith one, VVilliam Godmerstone vvith two, Dauid Franckes vvith two, Robart saltvvood one, Laurence Goldstone one, VVilliam Holingborne one, VVilliam Milton one, Iohn Shrevvsbery one, and Thomas Barhã gilty of sinne against nature. In the abbey of Bath amonge many other Richard Lincombe had vii. harlots, iij. married vvomen, and iiij. single vv men and he vvvas giltye of sinne against nature also, VVilliam Benufshon had xi. harlots, beside diuers gilty of sinne against nature. In the abbey of Monkenferlege in Salisburi diocese, Lewis the Prior had 9. harlots, Richard the Prior of Mayden Bradley had v. harlots and sixe bastardes, VVilliam the Abbot of Bristovve had iiij. harlots, iij. vnmarried

To the Reader.

married & one married. Thomas Abbot of Abingto beside his owne naturall sister of vvhom he begat two children, had three other harlots, and this mā vvas the father of many that vvas guilty of sin against nature. In the abbey of Sulbred in the diocesse of Cicester George VValden Prior had vij. harlots, Iohn Standney vij. Nicolas duke v. Henry Selvvood two, vvith many others. Iohn Blanke Prior of Bermondsey had xi. harlots.

At the castel of VVyndsof Henry VVoodvvard had very many harlots, Nicolas VVhyden had iiij. George VVhitthorne v. Nicolas Spoke v. Simen Tod one, Nicolas VValker ij. VVilliam Vause one, Robart Dauison vj. Peter Boughe had many, and so other had others.

In the Cathedrall Church at Chichester, Iohn Champion Prebendary of VValtam had ij. harlots, VVilliā Croffe had one vvyfe, Thomas Parker ij. harlots, Richard Busteld one of vvhō he begat a child, Barthelmevv Cokisley i. Robart hunt had diuers, Tho. Goffe had ij. being other mens vvyues, Iohn Hill xiiij. harlots, Robart Moore had many, Roger Barham many, Iohn Bedfild many, vvith others, amōg & vvhich the forsaide Roger Barham and Iohn Champion vv ere guilty of sinne against nature. These vv ere taken out of the foresaide booke.

Behold vvhat monsters Popery hath nourished throughout England in abbeyes and colleges. Are not these foule birdes most iustlye banished vvith their most filthye Pope, the Romishe Idoll? In all other places as vvell in congregations as colleges the like thinges are committed and done, the vvich vv ere to longe or rather to shamefull throughly to declare, for they gate vnto them in most places through this Popishe Religion, either the French pockes or the Spanishe deace. And there vv ere in Englande more then xl. Abbeyes of diuers kindes of mōkes, beside the most vvicked nests of the begging fryers, of the vvich there vv ere almost two hundreth. Vnto vvhom these verses do aptlye agree.

It is not sure a misse that monkes should fathers termed bee,

Sith such swarmes of their bastard bzats in euery place they see.

There is yet a thirde matter vvich forced mee herevnto, and hauing seene and heard these thinges vehemently moued me to vvrite. This is the precepte of Christe in the xvij. Chapter of the Reuelation of S. Iohn: For a voyce came from heauen from the right hand of the father and the euerlasting throne of Christe, vvith a great voyce sounded in our eares saying. Go from her my people lest ye be made partakers of her vvickednes, and ye receiue part of her punishment. For her sinnes are gone vp to heauen, and God hath remembered her vvickednes,

Bales Epistle

kednes. And then commaundemēt follovveth vvhich vvas giuen against the beast vvith seuen heades. Revvard her euen as she hath revwarded you, and giue her double according to her vvorks, and poure in double to her in the same cup vvhich she filled vnto you. And forasmuch as she glorified her selfe and liued vvantonly, so much poure you into her of punishment and sorrowe. This is the vvorde of the Lorde declared vnto vs as vvell here as in the fiftie Chap. of Ieremy. That this serpent might perish & all his doinges brought to nought. Yet for al this I do vvell remēber the sayings of S. Paule, that al Princes ought to be honoured although they be vvicked and vnprofitable for a common vvealth, because they be placed there of God, neither to speake euill of them beinge but vvormes, dust and ashes, Neither dare I murmur against the prouidence of God, vvhich is contrary to his holy vvorde. Therefore from the bottome of my hart I beseech our Lorde and Redeemer Iesus Christe, that he vvould haue mercye vpon all Kinges, Princes and Nations, and so prouide that all nations maye be so gouerned as is most tending to his glory: For vvhose reueng he hath most stoutly fortified mee vp in this my old age. Not studying to derogate or take awaye the honour from anye Christian Kinge, but onely to inuey against the Romishe beast, the Synagoge of Sat han, and most vvicked Antichrist, vvith the vvritings and testimonye of most learned men.

If I shal haue said any thing sharper then thou didst loke for (most gentle Reader) cōsider I pray you the hudge tirāny of this most vvicked Viper of the vvorld, vvwhose destruction accordinge to Gods promises is at hande. Great Babilon shall fall vvhich hath seduced many Nations, and shall be destroyed the vvhole vvorld marueylinge thereat. If the vehemencye of my stile shall offende thee, beholde the maruelous force of the holye ghoſte in the Prophete Dauid and most holy king, vvho in the Lordes cause most stoutlye saide: I haue hated the congregation of the vvicked, Psal. 25. He promiseth also aftervvwarde by his Prophetes, that he vvoulde destroye the brothell houses and vvicked places. Ezechi. 16. I vvill shevve sayth the Lord vnto all Nations thy nakednes, and to al kingdomes thy shame Nahum. 3. Thy dishonour and filthines shall be opened, and thy reproche shall be seene, I vvill be reuenged, and none shall resiste mee, Esay 47. VVoe be vnto those Kinges as manye as haue vvorshipped the beast or haue ayded her, or haue receiued helpe of her, or haue committed fornication vvith her, as many as haue serued her, and haue ioyned handes against the Lambe, and vvaged battell for
her

To the Reader.

her cause, because their names are not vvritten in the booke of lyfe from the begininge of the vvorlde. And the Lambe shal ouercome them at the last like a Lorde of Lordes, and kinge of kinges, and they shall go together vvith the beast to destruction and vtter dampnation, Apocalips 17.

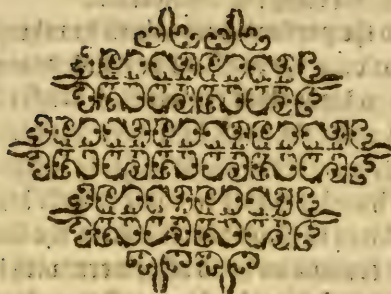
G O D therefore giue in the hartes of Christians vvhom the x. hornes do shadovve, that they maye faithfully execute this his vvill and iudgement, that they maye make her desolate and leaue her naked, that they maye eate her fleshe and

burne her in fire, that is, let her abide her last punishment for the shedding of the innocent blood, of so

many faithfull Christians. Be it done,

Be it done, Amen.

To the



To the Reader. T. R.

GENTLEMAN,

THe worthy wittes of elder yeares haue traueled sea and land,
To seeke and search the wondrous works of nature's faulful hands:
And mens delight hath euer bin most vgly things to beue,
To looke on creatures out of kinde, as monsters olde and newe.
If therefore thou as other men my friend affected bee,
And dost desire vgly things, and monsters strange to see:
Then take the payne to seeke and searche within this little booke,
And here thou shalt vpon so strang a mongrell monster looke:
As neuer nature bread on earth, whose shape is in this wyse,
As I shall partly portrature the same befoze thine eyes.
It is a little beast that hath ten hornes, seuen heads, & crowncets seue,
Who wth his taile frō clouds to clouds sweepes down y^e stars of heauē.
Vpon whose backe in princely pompe, and glistring gold araye,
And proudly prancht in precious pearles, and clad in purple gape,
The stately strompet sittes, that is the whore of Babilon,
And in her hand a golden cuppe of fornication.
Wherewith the world she poysond hath which drunken with her wine,
Hath salne doūne flat vnto the beast, as to a god deuine:
Which forced kings to leaue their crownes, & keiser stoupe for a we,
Whyle on his royall necke the beast hath layd his filthy pawe.
Who hath the mighty monarkes made to holde his stirrope lowe,
And caused them on humble knees to come to kisse his toe:
Who forced great estates to stand barefooted in the streete,
And proudly put the crowne on head of princes with his secte.
And made the sonne and subiect both against their king and syde,
Oft to rebell whose burning breath set all the world on fyre:
Who hath blasphemd our glorious God, wth thousand mischiefs more
Loe to be bryefe, such is the beast of whom I spake befoze.
Which earst discovered was by Bale among the rockes of Rome,
And by the painfull penne of S. is into England come.
That euery man may know the same, and learne to shone the beast,
Who while she looked close did spye mankinde by East and West.
Accept therfoze my friendes good will, that thus his trauell spent,
Prayse God for it, and him for payne that this vnto thee sent.

FINIS.

THE FIRST BOOKE of the Pageant of *Popes.*

S. Peter not bishop of Rome.



DR so muche as the Bishops of Rome haue claimed, and doo still clayme their vsurped supremacy by right of inheritace and succession from Peter, because he (as they pzetend) was bishop of Rome at the least. xxb. yeares, and so tied all this dignitie and prerogatiue (whiche they fight for) to his chayre for euer: It shalbe therfore nedeful to consider, how likely it is to be true, that Peter continued bishop in Rome according to their boasting. This matter shalbe the better displayed if these thzee pointes be layde open to the readers eye: that is the yeare that Peter came to Rome, the yerres that Peter sat at Rome, and the death of Peter.

¶ Of S. Peters comming to Rome.

Touching the time of his comming to Rome, their owne histozies doe wypte so vncertainly that it semeth moze certaine that he neuer came there.

First their legendary of saintes liues called *Passionale*, *Passionale*, counteth that he came not there till the viii. yeare of Claudius, and that should be the 55. yeare of the incarnation of Christe, and 22. yeare after his death.

Platina saith, that in the second yere of Claudius, being the xi. yeare after the death of Christe, Peter cam to Rome *Platina in vita Petri*, being the head of the worlde, partly because he perceiued

A i that this

110 The first Booke of the

that this was a seate pontificali dignitati conuenientem, fit for pōtifical dignitie, partly because of Simon Magus. Thus he maketh that partly ambition and dignitie drew Peter to Rome, there to take his ease contrary to the duty and doing of the poore paynfull and godly Apostle, who as he had in charge by Iesus Christe, trauailed til from place to place, not for the dignitie of a bishop at Rome, but to plant the Gospell throughout the worlde.

Orosius sayth he came soner, euen in the beginning of the raigne of Claudius: lib. 7. cap. 6.

Fasciculus temporum saith, he came not till the fourth yeare of Claudius.

Euseb. lib. 2.
cap. 13.

Eusebius saith, that by Gods especiall prouidence he came to Rome, Euestigio sub ipso Claudij imperio. Out of hande vnder Claudius his raigne Peter came to Rome because of Simon Magus.

In Claudio.

Vspergensis saith, some repozte that he came in the beginning of the raigne of Claudius: some saye, not till the seconde yeare: Other saye, that he came not till the fourth yeare of his regiment: Againe, some thinke that he came in the beginning thereof, but toke not vpon him to be bishop till the fourth yeare of Claudius: Other thinke that he was bishop forthwith as sone as he came.

Enncad. 7. li. 2.

Sabellicus saith, that he came to Rome altero anno regiminis eius (Claudij): in the second yeare of Claudius his regiment.

Naucler saith, that he came to Rome in the fourth yere of Claudius, and began his bishoprike the same yeare in Rome: in secunda generatione vol: 2.

It were to long to recite all the opinions of Peters coming to Rome and his enstalling: but by these it may appeare howe the Romaine Iury can giue no certain verdis vpon suche vnconstant euidence.

¶ The continuance of Peter in his
Bishoprike.

S. Ierome

S. Ierome sayth, he raigned xxvii. yeares.

Beda sayth, he sat at Rome xxix. yeares.

Fasciculus Temporum, hitteth it iump and misseth not one dape, saying: he was martyred by Nero after he had bene bishop of Rome xxv. yerres vii. monethes & viii. days.

The mosse do agree to this accompt as Vſpergenſis, Platina, and other, that he raigned not aboue xxv. yeares.

¶ Peters death.

NIcephorus sayth, he was buried in the xxxvii. yeare after the death of Chriſte.

Of theſe pꝛemiſſes this is to be gathered that Peter came to Rome at the furtheſt in the fourth yeare of Claudius, and that is, the viii. yeare after the death of Chriſte, and raigned there xxv. yeares at the leaſt: and was put to death there in the laſt yeare of Nero, being the 38. yeare after the death of Chriſte. This ſemeth to be moſte probable, and in taking this tyme we ſhall ſeme to deale moſt fauorably with the papiffe, who would ſo ſayne deriue this baſtard bꝛaũche of Romain pꝛelates from the holy Apoſtle: ſo that if it can be pꝛoued, y Peter ſat not biſhop of Rome theſe xxv. yeares, then muſt the Pope ſeke out a new petagrew for his ſucceſſion falſely fathered vpon Peter: his auncient continuance of hundꝛed yerres, being diſpꝛoued by the ſcripture being moze auncient; can pꝛoue nothing for lawfull regiment, but rather impꝛoue him of vnlawfull vſurping for ſo long time. And therfore for the moze euident vnderſtanding hereof it ſhalbe moſte cōuenient to conferre the yeares of the Emperours with the yeares of Chriſt his incarnation and death, whiche for the moze eaſe I haue ſet foorth in this table folowing: wherein appeareth that our ſauour Chriſte ſuffered death in the 33. yeare of his age, in the 18. yeare of Tiberius, who raigned in all 23. yeares, therof v. yerres after Chriſtes death. The next is Caligula rainging thꝛee yeares x. monethes viii. dayes. Then ſuc-

The first Booke of the

ceded Claudius for 13. yeares 8. monethes and 28. dayes.
 Last was Nero, continuing 13. yeares 10. monethes and
 18. dayes, all whiche time being added together doth make
 almoste 37. yeares, whiche is the time that Peter lyued
 after the death of our sauiour: as Nicephorus testifieth.

Nicepho. li. 2.
 cap. 34

<i>The yeares of Christes incarnatiō.</i>	<i>The yeares after Chri- stes death.</i>	<i>The yeares of the Em- perours.</i>	<i>The yeares after Paul. conuerſion.</i>
33	<i>Christ died</i>	<i>Tiberins.</i> 18	
34	I	19	
35	2	20	<i>Paule con.</i>
36	3	21	I
37	4	22	2
38	5	23	3
39	6	<i>Caligula.</i>	4
40	7	2	5
41	8	3	6
42	9	4	7
43	10	<i>Claudius.</i>	8
44	11	2	9
45	12	3	10
46	13	4	11
47	14	5	12
48	15	6	13
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53	20	11	18
54	21	12	19
55	22	13	20
56	23	14	21
57	24	Nero.	22
58	25	2	23
59	26	3	24
60	27	4	25
61	28	5	26
62	29	6	27
63	30	7	28
64	31	8	29
65	32	9	30
66	33	10	31
67	34	11	22
68	35	12	33
69	36	13	34
70	37	14	35
		Galba.	

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Whether Peter were bishop of Rome before the death of Christe, seeing there is no question to be made, it needeth not to be spoken of: for the time after his death it followeth that for the first yeare after our redemption Peter went not to Rome, but continued about Hierusalē (sailing once that hee went to Samaria for a season) till the conversion of **Paule**, as appeareth by all the discours of the Actes of the Apostles, till ye come to the ninth chapter thereof: whiche because it is easie there to finde, tedious to be set downe at large, and nothing doubted of, I leaue it to the diligence of the reader, who shall plainly perceauē, that Peter was still in Iudea to the conversion of Paule, which was in the seconde yeare after the death of Christe, the yeare of thincarnation 35. for Niceph. saith, that he preached 35. yeares. lib. 2. cap. 34. and he died in the last yeare of Nero, being the 70. yeare of thincarnation: from whiche take 35. and the remayne is as much: so that in the 35. yeare of Christe Paule was converted.

Peter not at Rome from the yeare of the incarnation 35. to the yeare 38.

ANno Domini 37. Pilate (as Eusebius lib. 2. cap. 2. and Vspergenensis testifie) wrote his letter to Tiberius, concerning Christe, his doctrine, diuine miracles, death, & resurrection: whereupon the Emperour commaunded that Christe should be placed among the Gods of Rome: If Peter now had bene bishop at Rome or a yeare before, this had not bene so straunge newes to the Emperour: Neither had Pilates letter preuayled so muche with the Emperour touching Christ, as the doctrine and miracles, whiche Peter would (for confirming of the faith) haue done in the name of Iesus.

The yeare folowing being the 38. was the thirde yeare from the conversion of Paule, in whiche yeare Paule returned to Hierusalē & founde Peter there, as is testified in the first

the first to the Galathians: which coming of Paule is testified in the ninth of the Actes.

¶ From the yeare 38. to the yeare 46.

After Paule had bene a whyle in Hierusalem, he was sent awaye to Tarsus. And at that time S. Luke sayth, that the churche had peace throughout all Iudea, Galilye, and Samaria. And that Peter did walke ouer all those countreies, where they proceeded in the feare of God, the beleuing multiplied. Howe many yeares Peter spent in these countreies, it is not euident: but immediately from thence he did ascende to Lydda, and ther healed Aeneas, who had bene lame eight yeares: the fame of whiche miracle drew thether all the inhabitours of Lydda and Saron, who by Peters preaching were all conuerted to the lozde: These thinges do argue that Peter made some abode in Lydda also: Immediately from thence he went to Ioppa, where he reuiued Tabitha, and taried at Ioppa with Simon the Tanner a long season: From thence he went forthwith to Cornelius the Centurion at Cesarea, where he preached, and baptized those that were conuerted: and there also he was entreated to tary for a time. From thence he came to Hierusalem, where he continued, till he being imprisoned by Herode, was deliuered by Gods Angell, and being set at libertie, shewed him selfe secretly to the congregacion at the house of Mary, and then conueyed hym selfe awaye: And thys was done as appeareth by Luke, the same yeare that Herode or Agrippa hauing raigned 7. yeares, died afterwarde at Cesarea, stricken by Gods Angell: who being as Iosephus saith, released out of pylson, and made king there by Caligula raigned in all seuen yeares:

Caligula would haue restored this Agrippa to his libertie, as sone as he him self came to the Empier, euen the same daye that the solemnitie was kept for the buriall of his predecessour Tiberius. But (saith Iosephus) Antonia

A iii

the wife

Act. 9.

Act. 10.

Act. 11

Act. 12.

Ioseph. anti.
lib. 19. cap. 7

Ioseph. Anti.
lib. 18. cap. 8.

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the wyfe of Caligula, gaue him counsell that he should not do so, but pause a while longer, not because he was loth that Agrippa should be at libertie, but because the Emperour by deliuering of him so speedely, should be thought that he did it in despite of Tiberius, who had committed him to prison, and therefore it was deferred for a season, & at length he was deliuered: then the next yeare Agrippa craued leaue of Caligula to go into Iudæa to his kingdom, whiche was graunted him. So that by this computation it may easely appeare, that whereas Agrippa (as Ioseph sayth) died in the seventh yeare of his raigne, this seventh yeare doth arise to the fourth yeare of Claudius, who did next succede Caligula. Thus it is apparent that Herode or Agrippa as Ioseph calleth him, died in the 46. yeare of the incarnation, and that the same yeare Peter was prisoner at Hierusalem as is saide before, and not byshop at Rome.

Another reason to proue that it should be this yere, may be this: S. Luke in the xii. chapter of the Actes saith, that this Herode had conceived displeasure against the Tirians and Sidonians, whiche was the cause, that after the same Easter that Peter was imprisoned, he went downe from Hierusalem to Cæsarea, whether the Tirians and Sidonians came vnto him, and by the intercession of Blastus the kinges chamberlaine they sued for peace at his hande, because (saith Luke) in the 20. verse of the 12. chapter of the Actes, their contrey was nourished by the kinges contrey: signifying that the prouision of king Agrippa ayded their necessitie in the time of the famine being then. This dearth & famine is that, wherof Agabus the prophet did prophecy at Antioch, which saith Luke Actes the xi. came to passe in the raigne of Claudius, and as other authours haue noted it was in the fourth yere of Claudius, so saith Vspersigenfis: Thus we see that yet to this fourth yere of Claudius by whiche time at the uttermost Peter should not only be at Rome, but begin his regiment ouer the church, he is yet as

yet at Hierusalem, which is 1600. miles from Rome: But because that Luke saith, after that he was deliuered by the Angell out of prison, and after that he had signified his deliuey to Mary, he conuayed him selfe away from thence. I will procede to examine, whether he went not now from Hierusalem to Rome, and therfoze go to the twoo yeares that ensued next.

¶ Anno 48: and 49.

ANno domini 49. Peter was at Hierusalem: for this yeare the counsell was held at Hierusalem: mencioned in the x. of the Actes. At whiche synode Peter was present, and made an oration as is shewed in the vii. verse of the said chapter. But nowe it remaineth to be proued, that this Synode was at this tyme: for proafe hereof Saint Paule speaking of his comming to this counsell in the seconde chapiter to the Galathians, saythe: Then after 14. yeares I came agayne vp to Hierusalem, and Barnabas with me &c. by the reste that foloweth it is euident that Paule signified his comming to this counsell, and not any other time of his repairing to Hierusalem: and so also doth S. Hierome vnderstande it, which being xliii. yeares after the conuersion of Paule, falleth out to be in the yeare of our Lord 49. & the seventh yere of the raigne of Claudius, as may appeare by the former table: And yet is Peter stil in his Apostelship at Hierusalem: and not in his pontificall dignitie at Rome.

But here it may be sayde, that S. Hierome and diuers other whiche followe him, do reckon that this synode was helde Anno domini 51. and do grounde it vpon the foresaid wordes of Paule: for where as Paule speaking of his conuersion at Damasco, sayth: that after three yeares he came to Hierusalem, and then after fourtene yeres he retourned agayne to Hierusalem: this is to be vnderstoode, not xliii. yeares from his conuersion, but from his former being at Hierusalem

Consp: Hierusal:

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Hierusalem, and so consequently in the xii. yere of his conuersion, whiche should be also the ix. yere of the raigne of Claudius: This is the computation of Hierome: but this is easely disproued: for in the * ninth yere of Claudius, the Jewes were all banished from Rome, because saith Suetonius, they made tumultes, Impulfore Christo, by meanes of Christe: And at this time Paule was at Athens, as V-spergen his writeth, and it appeareth likewise by the history of the Actes: for Paule departing from Athens, went to Corinth, where he met with Aquila and Priscilla, who (saith the text) were lately come frō Italy, because Claudius had commaunded that all Jewes should depart from Rome: This being euident that Paule was at this time at Athens, it is further to be considered whether he might not be at Hierusalem the same yere at the counsell or no. Moste certaine it is that Paule was at the counsell, and that it was held before his comming to Athens, and that so long time that the onely consideration thereof might be sufficient to proue, that the same synode was not helde the same yere: For those questios being discussed about which they were assembled, Paule and Barnaba with certaine other returned with letters from Hierusalem to Antioche, where they st ied, and taried preaching and teaching for a tyme, till at the length Paule agreed with Barnabas to go visite the brethren, in those cities wher they had taught the gospell. So that Paule passed from Antioche to Syria, & Cilicia, confirming the churches: Afterwarde he came to Derba and Lystra, where he founde Timothie, and hauing circumcized him he toke him with him, and as they passed forth (saith Luke) from citie to citie they gaue vnto them the institutions of the Apostles and Elders of Hierusalem, that they should obserue them, so that the churches were confirmed in faith and encreased daily: Also they walked throughout Phrygia and Galacia, and being for biddē by the spirite to preache in Asia, they went to Nyssia,
from

Orosius. li. 7.
cap. 6.

In Claud.
cap. 24.

Act. 18.

Act. 15.

Act. 16.

from thence to Troada, from thence to Samothracia, then to Neaples, and so to Philippis, and stayed there certayne daies, from thence to Thessalonica, where Paule preached three wekes, from thence he went to Beræa, and there preached with great fruite, till the Jewes came thether from Thessalonica to disquiet him, and from this Berea Paule was conueied to Athens: Nowe let the diligent reader consider all these iourneies with other circumstances, as continuance of time, and distance of place, and Paules abiding in euery place to preache diligently, and then iudge whether the forsayde synode could be held this same yeare that Paule came to Athens: Maying also that many more notable cities are in these countreies Galacia, Mysia, Phrigia, and the rest, visited by Paule but not spokē of in the Actes: Againe considering that the Apostle traueled by lande all moste altogether & that by leasurable iourneies on foote, he could not finishe thousandes of miles in short time, but y^t it were very harde for him to come to Athens the same yere. Beside al this if it were to be vnderstode as Hierome maketh it, then if ye accompt it in the table, ye shall finde it to be one yeare further, y^t is the yeare 52. and it is plaine to be more vnttrue, for then by this time Paule had continued a yeare in Corinthe, and so had not bene in Hierusalem in two yeares before:

The conclusion therefore is, that the said counsell could not be holdē according to the accompte made by Hierome, and therefore S. Paules wordes must be vnderstode as I sayde before, namely of fourtene yeares after his conuersion: and then it is euident that Peter was yet in Hierusalem in the yeare 49.

But to proceede: it may be demanded, where Peter was from the time of his deliuey out of prison at Hierusalem to the time of this synode: that is from the fourth yeare of Claudius to the seuenth yere of his raigne. Perhaps Peter went to Rome at some time betwene those yeares. Nicphorus

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Nicepho. li. 2.

cap. 21.

phorus sayth, that in the fifth yere of Claudius Peter was at Hierusalem, at the death of the virgin Mary. But if we weigh diligently the history of the scripture, conferring one place with an other, it shall appeare that although it be not specified in the actes, yet Peter was at Antioche in this time. For Paule in the second to the Gallathians saith, that Peter came to Antioche, whiche could not be at anye time before this time of his deliuey out of prysen as may appeare by the former part of this discourse. Againe diuerse reasons there are, whiche moue me to thinke that it was before the tyme of this counsell: for first Peter being at Antioche Paule sayth of him self, that he repproued Peter euen to his face, because that he did eate with the Gentils, till certaine came from James from Hierusalem, and then Peter being afrayde to offende those circumcised, did shyinke away from the Gentils. And the rest of the Jewes yea and Barnabas also fell into the same dissimulation with them. This dissembling of Peter is one reason to proue that it was before the counsell, for it seemed to Peter a doubtfull matter, whether he might be conuersaunt with the Gentils, whiche if it had bene as it was afterwarde by the counsell determined, that circumcision was not necessary, then had Peter bene out of doubt what to do therein, and would haue delt plainely according to the truth which he had known manifestly: Agayne if it had bene after the counsell, the matter being discusled and agreed vpon, Peter should not haue had any cause to dissemble for feare of offending them in that point, that came from James: neither neded he to haue mistrusted that they would mislike of that, whiche should haue bene allowed by the church: neither would Peter haue regarded moze their vniust office, then the decre of the counsell. Last of all in the beginning of the 15. of the Actes Luke maketh mention of suche that came from Hierusalem and troubled the church at Antioche about circumcision, and howe Paule and Barnabas

stood

roode against them, and hereupon ensued the said counsell. And thus it appeareth that Peter was at Antioch at this time, and hether to therfore to the yeare of the incarnation 49 he came not within a thousand miles of Rome.

¶ Anno Domini 50. and 51.

In the latter yeare of these twayne being the ninth yeare of Claudius, al the Jewes (as is proued befoze) were banished from Rome: whiche ouerthroweth the establishing of Peters bishopricke for that yeare. Oros. lib. 7
cap. 6.

And as for the former yeare by their owne stories it seemeth not to be the time of his comming, for at his first coming Simon Magus as Platina reportes, was in suche honour at Rome through the admiration of his sorcery, that he was honoured as a God: for a pillar was set by betwene two bridges, whereupon it was written, Simoni sancto Deo, To Simon the holy God: so that Peter had a great conflict ere he could roote out the credit of Simon Magus, and plant the Gospell and Iesus Christe in the hartes of the Romaines, whiche by the testimony of Platina he did so effectually ere he left, that in the ende Simon Magus being brought to contempt, Simon Peter was reuerenced and honoured almoste like a God. All this asketh moze time & leasure to be brought to passe, then Peter could hether to obtayne in Rome.

Concerning these former two yeares this may be sayde briefly. Platina and the rest of the Romaine registers doe auouch that Peter after he left Hierusalem, went to Antioche and continued there byshop seuen yeares, or as some other thinke five yeares at the least, or he came to Rome. This being allowed of them for a manifest truche on the one side, and it being euident by the scripture by the premisses, that this bishopricke at Antioche could not be established at the vttermoste tyll the yeares 49. it foloweth by their accompt, that it is sure, that for these yeares 52. & 53. being

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being wthin the compasse of the forenamed fyue yeares,
Peter was not at Rome but at Antioche, nothing nearer
to Rome then is Hierusalem.

¶ Anno 52, 53, and 54.

TDuching the last yeare of these that is the yeare 54. and
the twelfth yeare of Claudius, it is euident that Peter
was not bishop at Rome, for then Paule wrote his epistle
thether to the Romains, in the sixtenth chapter wherof he
endeth his epistle with particular salutations to xviii. per-
sones by name, beside priuate householdes: and amōg those
xviii. eight or nine were women, and yet there is no men-
tion made of Peter, surely if Peter had gone thether be-
fore the wyrt^{ing} of this epistle, so that Paule might haue
then thought that he had bene there, Paule would not so
haue neglected the worthy Apostle among the rest, onlesse
he should seme to make lesse accompt of him in the churche
then of women: if therfore the epistle were nowe w^{rit}ten
it is probable, Peter was not nowe at Rome. But it is ap-
parent inough that the epistle was w^{rit}ten at this time.
Paule in the xv. chapter and the 24. verse to the Romains
promiseth that he would come to Rome, but excuseth him
selve that hee came not presently, for nowe (saith he) I
am going to Hierusalē, so that hereby it semeth to be w^{rit}-
ten in his iourney at some time going to Hierusalem. But
it is nedefull to consider at what time especially this was
because he went thether fve seuerall times as it appeareth,
first in the ninth, secondly in the twelfth, thirdly in the xv.
fourthly in the xviii. fifthly and last that is mentioned in
scripture in the xxi. chapter of the Actes. And touching the
first thre times, it could not be at any of those voiaiges, be-
cause Paule had not yet met with Timothe, for he founde
him not as it is shewed in the sixtenth of the actes, til after
his thirde coming from Hierusalem, from the synode:
but at the w^{rit}ing of this epistle Timothie was in his cō-
company

panie, for in the ende of his epistle he sendeth commendacions in the name of Timothie. Then of those two ascensions after his acquaintaunce with Timothie, it is plaine that it could not be that he wrote it at the first time mentioned in the 18 of the Actes, for in the 18. verse of the same chapter, ere Paule returned to Hierusalem it is said that he departed from Corinthe to Syria, and Priscilla and Aquila, went with him to Ephesus, where he left them and would not stay being thereto requested, because he hasted to Hierusalem, whether he wēt immediatly: At this ascending to Hierusalem, this epistle seemeth not to be written, because in the 16. chapter thereof he sendeth cōmendaciōs to Aquila and Priscilla, who were with him in the moste part of this iourney, and almoste two yeares before continually at Corinthe, who parting from Paule went not to Rome as he knewe, but stayed at Ephesus, where he left them promising to retourne thether to them. But if any make this obiection, that because of these salutations to Aquila and Priscilla this epistle might be written before they came from Rome, at some time of Paules going to Hierusalem, this is answered with that whiche I haue noted before, that it could not be so, because Paule was not then acquainted with Timothie, with whome he met but euen lately before he came to Corinthe, and went not to Hierusalem, from the time that he founde Timothie till now, that he left Aquila and Priscilla at Ephesus: the conclusion therefore is, that this epistle was written to Rome at the last time that Paule went by to Hierusalem, and by that time might Aquila and Priscilla be retourned to Rome: Beside all this, in the 19. of the Actes & the 20. verse, Luke sayth that Paule purposed through the spirite after he had walked through Macedonia and Achaia to go to Hierusalem, saying: after I haue bene there I must go to Rome, here he seemeth to be first (that is mēcioned) mindful of Rome, and this was at his last going to Hierusalem:

Roman. 16.

Act. 18.

But

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But conferre this place with his owne wordes in the xvi. chapter and 23. verse of his epistle, and it will plaine appere that the same epistle was writtten at this time aboue named, his wordes be these:

I haue longed many yeares to se you, when so euer I go into Spayne I wil come to you &c. But nowe I go to Hierusalem to minister to the saintes: for it hath pleased Macedonia and Achaia, to imparte somewhat to the poore saintes at Hierusalem, &c. As soone as I haue dispatched this &c. I wil go from hence into Spayne.

Finally Paule mistrusting the crueltie of the Iewes against him at this time moze then heretofore, and that truly as it fell out, Actes the 21. desireth the Romaines earnestly to praye for him, that God would deliuer him from those rebelles whiche were in Iudea. All the whiche shal leadge to testifie against the iudgemēt of diuers other that this epistle by mosse presumptiōs was writtē the last time of Paules going to Hierusalem, whiche was in the twelfth yeare of Claudius, the 54. yeare of the incarnatiō: for Luke testifieth that Paule was two yeare there prysoner befoze that Fœlix the president of Iudea departed, & Festus came in his steade: who was sent thether by Nero in the beginning of his raigne immediatly vpon the death of Claudius who departed in the 14. yeare of his Emper, as Iosephus testifieth Antiquit. lib. 20. cap. 5. Again in the same place Iosephus sheweth that in the xi. yeare of Claudius, Fœlix was made Lietenant of Iudea, who as it appeareth by Tertullus oracion against Paule, Actes the 24. had bene in Iudea at the least a yeare ere Paule came thether, so that cōsidering he came thether in the xi. yeare, and taried but to the xiiii. yeare of Claudius, and Paule was prysoner two yeares befoze his departure, it fall:th out that Paule came to Hierusalem about the xii. yeare of Claudius, and that the epistle was writtten to Rome the same yeare, and finally that this yeare Peter had not his prerogative

gatiue papall at Rome. And of this iudgement is Caluine saiyng, þ this epistle to the Romaines semeth to be witten foure yeares befoze that Paule came to Rome. Instituti. cap. 8. sectione. 101.

Furthermoze S. Ambrose vpon the Epistle to the Romaines saith, that he hath red in certaine olde bookes that at the sending of this Epistle Narcissus whom with his family Paule saluteth, was then the Seniour of the congregation at Rome: Ergo not Peter.

Anno. 55. 56. 57. 58.

In the seconde yeare of Nero, being the 58. yeare of the incarnation, Paule came to Rome by the testimonie of Vspergenſis: In Nerone: & Eusebius li. 2. cap. 21. At which time it is eident that Peter was not byshop according to the Romaine bragge: for whē Paule came to Rome, Luke being then with him saith, that the brethren hearing of vs came forth to mete vs &c. but there is no mention made of Peter, neither comming noz sending to Paule. The thirde daye after, Paule sent for the chiefe of the Jewes, reasoning with them about the faith, who answered him thus. We will heare what thou doest thinke: for we knowe that this sect is spoken against euery where: When Paule had ended his sermon, the Jewes fell at variaunce about it, for some beleued, and some beleued not. This aunswere and doing of the Jewes sheweth, that they had heard but litle of Christe, till the comming of Paule: nothing so muche as they should haue heard and knowen, if Peter beinge (by faith and promise their peculier Apostle) had bene bishop in Rome these twelue yeares since the fourth of Claudius, or but at any time within these foure yeares since the epistle of Paule was sent to Rome. Neither can it be excused to saie, that he might be bishop, and yet not medle with preaching to the Jewes, but exercise him selfe in conuerting the Gentiles, this excuse cannot take place, for if Peter had

Act. 28.

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bene in Rome, he ought chiefly to haue conferred with the Jewes: for as Paule saith in the ninth verse of the seconde to the Galathians, that by promise Paule was appointed Apostle to the Gentiles, and Peter to the Jewes, & therefore as we see that Paule discharged his dutie in that point to the Gentiles, so is it to be thought, that Peter did likewise to the circumcized, as partly appeareth by his first epistle written namely to the dispersed Jewes in Pontus, Galatia, Capadocia, Asia, and Bithynia, unto the which thing Eusebius lib. 3. cap. 4. thinketh he did wholly addict him selfe: And therefore it is not likely that Peter hether-to had any such prerogative in Rome as the Pope dreameth of.

Anno. 59. and 60.

Act. 28.

It appeareth that for these twoo yeares Peter came not yet to his dignitie, for Paule coming prisoner to Rome, did continue there as Luke testifieth, twoo yeares, all the which time saith Nicephorus, he liued by the labour of his handes, lib. 2. cap. 3. If Peter had bene in Rome as Platina would haue him in Pontificall dignitie, he would haue provided so, that Paule should not haue bene in such distresse: But it is manifest, that he was not there all this time: by those epistles that were nowe written by Paule from Rome: For in those epistles there is no mencio made of Peters being with him. In the epistle to the Galathians Paule being compelled to confirme the authoritie of his doctrine and Apostleship, which some sought to deface, speaketh much of former acquaintance betwene him and Peter, howe he came to Hierusalem, Act. 9. to see Peter: And howe he repproued him at Antioche &c. And yet he maketh no mencion of his being with him at this time, especially when Peters testimony by subscription or otherwise might moste haue confirmed Pauls cause, and haue testified his doctrine to be as autenticall, as that which the other Apostles taught. Which oportunitie if Paule should

Galat. 1

should haue omitted, when it might both haue stood hym in steede, and might best haue bene obtained, it should haue geuen greater occasion, to encrease the discredit & mistrust of Paules function & preaching: And this would the wise and carefull Apostle haue considered, who omitted no oportunitie to the furtheraunce of the Gospell. &c.

Againe by the latter Epistle to Timothie, wrytten at Paules latter imprysonment in Rome, as Eusebius. li. 2 cap. 21. testifieth, it appeareth that Peter was not with hym at the time of his former captiuitie by these wordes: In my first defence (meaning when he answered for hym selfe first before Nero) no man assisted me. If Peter had bene there, surely Paule should not haue had cause thus to complayne, onles Peters charitie had waxes so colde that he would forsake his fellowe Apostle. Which if it had bene so (as I dare not imagine it) then woulde Paule haue noted him by name to Timothie as he did Demas, Hymeneus, and Philetus. If he had succoured him, he woulde haue bene boundefull to make thankefull report thereof, as he did of Onesimus and diuers other, Aquila and Priscilla: Furthermoze, the Epistle to the Colossians was also wrytten at this tyme as it appeareth by mencion made of Demas, who nowe was with Paule, but afterwarde forsake hym, as appeareth in the seconde to Timothie. Beside that by Onesimus, (who was with Paule onele in his first captiuitie, and caried these letters to Colossa) it is playne that it was wrytten at this time, and yet among all other that are there named Peter is put by in silence.

Timoth. 2.
cap. 4.

Tim. 2. 4.
Rom. 18

The Epistle beginneth, Paule and Timothie, if Peter had bene there he had bene added also.

Finally, S. Luke being all this time of imprysonment with Paule, and continuing his story till the end of Paules imprysonment, for so he cōcludeth the history of the Actes, saying that Paule continued two whole yerres in a place whiche he had byed in Rome, receiuing all that came in

The first Booke of the

unto him preaching with all libertie, and teaching those things that were in Christ Iesus, and no man forbade him. Thus doth Luke testifie of Paule, and yet he speaketh not one woordes that Peter should the be there, or y he had bene there at any time, neither that he should come thether at any time after. Thus are foure yeares of Neroes raigne passed, and yet is Peter not raigning to this time in his diocesse whereof he toke possession (by the Romishe registers) fourtene yeares since.

¶ From the yeare 60. to the yeare 67.

In the yeare of thincarnation 60. Paule as is sayde, was prisoner at Rome, who for the tyme of his abode there, so planted the Gospell, that at his departing from thence he left great fruite therof, and suche in deede as if Peter had succeded Paule within two, thre, or foure yeres, and there supplied the rounge of a byshop, Cornelius Tacitus speaking of the estate of the Christians in Rome about the yeare 67. being but seuen yeares after Pauls departure, should not haue had cause so soone to saye as he doth, y by that tyme the Christian Religion was repressed: For Vspergenlis saith, that in the 67. yere, Nero did set Rome on fier, of the whiche Cornelius Tacitus wryting, lib. 15. Augustæ historiæ, sayth: Ergo abolēdo rumori Nero subdidit reos. &c. Therefore Nero (to stop the rumour of his setting the citie on fier) suborned gilty persons, and executed with strange punishment, those whome the vulgar people detesting for their wickednes, doth call Christiās. That mischeuous superstition being repressed till now, brake out againe, &c. Therefore first they were taken that confessed it, afterward by their accusatiō an hougemultitude, not so much for that they were gilty of fyreing the citie as for hatred, are condemned, and were put to death with great despite, some encased in the skinnes of wylde beastes, that they might bee torne in peces with dogges,

dogges, some crucified, some were burned to giue light in the night time. &c. These are the woordes of Tacitus, notwithstanding, as it appeareth he was a blasphemour of the name of Christe. By these woordes of his it appeareth that nowe Christianitie began to reuiue, and that nowe it was quenched: which argueth plaine that from the former time of Paules departure till this time, Peter had not supplied in Rome the place of a preaching pastour and diuine bishop. And seeing this broyle against the Christians, began now to be so hotte not in al places, but especially in Rome, howe could Peter sit quietly in this cite as bishop thereof and not be syzed out with his flocke: but they saye all that he lyued after this tyme about threë yeares, for this was done in the eleuenth yeare of Nero, who raigned almoste xiiii. yeares, and Peter was martyred in the last yeare of Nero, as they saye all. If this reuiuing of the Gospel was by Peters meanes, why would Nero spare him being the head: if Peter escaped by flying, then he shewed him selfe to be an hierling and no true shepeherde that forsaketh his flocke when he seeth the wolfe come.

¶ From the yeare 67. to the 70. of thincarnation.
Nowe are we come to the latter tyme of Nero, in which yerres if Peter were not bishop of Rome, then is it certaine that he was not bishop there at all. But to come to the purpose, Nacler. Volu. 2. generat. 2. and the moste wryters as Eusebius. lib. 2. cap. 25. Nicephorus li. 2. cap. 34. Sabellicus Ennead. 7. li. 2. agree that Paule died in the yeare of our Lorde 70. the 37. yeare after the death of Christe: But it may sone appeare y Peter was not then byshop at Paules last comming to Rome, for after Paule was come thether he sent for Timothie to come vnto hym, shewing that he had nede of him to come to hym, because he was nowe desolate and had none with hym, Demas had forsaken hym nowe and embraced the worlde, &c. so that if this Epistle were not wrytten at the firste imprisonment of Paule, but

The first Booke of the

at this latter time, then was not Peter yet stalled in his Diocese, for if he had bene in Rome in his pontificall dignitie, I thinke Paule should not haue bene bypueen to sende to Ephesus 1000. miles frō Rome for Timothie to byyng Marke to come to minister to him. In the ende of this second Epistle to Timothie, Paule sendeth commendations from diuers, but none from Peter.

There are xiiii. Epistles whereof Paule and Seneca beare the name, the one wytyng to the other at this later imprisonment, and yet among them all nothing is saide of Peter, and yet by occasion he might easely haue bene mencioned in them, if he had bene then in Rome. But if by this time Peter were not yet Pope of Rome, there is no tyme left for him to come to enioye it during the raigne of Nero, till whole death this present persecutiō of the church endured with all cruelte.

¶ The death of Peter.

Touching the death of Peter all wyters do not agree as it is sufficiently declared in the Actes and monumentes fol. 56. in these wordes. They that folow the common opinion and the Popes decrees saye that bothe Peter and Paule suffred both in one daye and one yeare, whiche opinion semeth to be taken out of Dionisius byshop of Corinthe. Hierome in his booke De viris illustr. affirmeth that they suffered both in one daye, but hee expresseth not the yeare, so doth Isidorus and Eusebius. Prudentius in his Peristephano, noteth that they both were put to death vpon the same daye but not in the same yeare, & saythe that Paule folowed Peter a yeare after. Abdias recordeth that Paule suffered twoo yeares after Peter. Moreouer if it be true whiche Abdias sayth, that after the crucifyng of Peter, Paule remayned in his free custody at Rome, mencioned in the 28. of the Actes of the Apostles, whiche was as S. Hierome witnesseth, in the thirde or fourth yeare of Nero, then must it be tenne yeares betwixt the martyrdome
of Peter

of Peter and of Paule, for as muche as it is by all wyters
 confessed that Paule suffered in the xiiii. yeare, which was
 the last yeare of Nero. Vspersensis saith that they were
 both executed in one yeare, but he noteth not that they died
 in one daye. Sabellicus sayth, both in one yeare & one daye.
 Some say as Ambrose, that they died together both in one
 place. But Dionysius sayth the other wyse, that the one had
 thother farewell when they were parted asunder goyng to
 death. Againe, the mosse wyters saye that Nero was the
 cause therof: But Linus saith, Agrippa comaunded that
 Peter should be slayne, because that by his perswasio foure
 of the concubines of Agrippa refused to liue any longer in
 suche vncast life with the king, therefore for anger he co-
 maunded that Peter should be crucified. Finally S. Hie-
 rrome and Lyra, wytyng vpon the 34. verse of the 22. chap.
 of Mathewe: say that Peter was put to death at Hierusalē
 by the Jewes, and that Chyiste prophesied thereof saying:
 Lo I sende you prophetes &c. and some of them ye shall
 kyll.

Many thinges might be added to dysproue this doctage
 of Peters being bishop at Rome, but because I thinke this
 to be sufficient, I let passe diuers necessary thinges lest I
 should be ouer tedious. But if any be desirous to se this
 matter more sufficiently handled, let him reade Vlrichus
 Velenus, wytyng purposely of this in a litle booke called
*Demonstrationes contra Romani Papæ primatus figmē-
 tum*. Beside there hath bene of late set forth in Englishe a
 discours very learnedly and fully entreating hereof, wher-
 in as wel the allegacions of the Papistes for Peters being
 at Rome substantially confuted, as reasons brought to im-
 proue the same. And therefore had it not bene so necessari-
 ly appertinent to the argument of this booke, I would ra-
 ther haue referred the reader to their doynges, then haue
 spoken any thing thereof. Nowe it remaineth to leaue
 Peter, and to come to the bishops of Rome.

The first Booke of the

The order of this history requirith that euerye byshop should be here placed as eche succeeded other: But there is suche confusion amonge them that wyte of them, that no man can certainly tell whome to place first, second, thirde, nor fourth. And least it be thought to be spoken rather of affection then otherwyle, I thought good to shewe out of Vspergensis their owne authour, what wrangling and disagreement there is, for those that succeeded Peter, which though it be somewhat long, yet is it necessary to be shewed, that it may appeare what certaintie they haue of Peter, & those to whome he committed this vniuersall Popedom. The wordes of Vspergensis in the life of Claudius be these.

23 Touching the succession of the Romaine byshops, their
25 order, and the tymes, wherein they raigned from the be-
31 ginning, diuerse men thinke diuersly: whose opinions I wil
31 here briezely set downe, &c. Some wyte whereunto the ec-
clesiasticall history agreeth, that after the death of Peter
sitting at Rome chiefe of the Church xxv. yeares. Linus
did next take the gouernement vpon him. And when he had
ruled xii. yeares, in the second yeare of Titus, he lefte it to
Anacletus, who also after other xii. yeares gaue it to Cle-
ment, whiche semeth to be in the xiii. yeare of Domitian.
Clement after nine yeares suffered vnder Traian. After
him in the fourth place, came Euaristus, the nexte was A-
lexander, and then Sixtus, and so forth. But other wyte
that Linus and Cletus, were both vnder Peter (as his vi-
cars or curates) and that Peter as soone as he had taken
the Papacy vpon him, did appointe Linus in his steade to
gouerne the church, whereby he him selfe might the bet-
ter folowe his function of preaching: and that he departing
after twelue yeres, Peter did substitute Cletus in his place,
who also dying after twelue yeres, euen the same yere that
Peter suffered vnder Nero. Then Peter committed his
seate to Clemēt, giuing to him and his successors power
to bynde and loose, whome Anacletus succeeded in the tyme
of Do-

of Domitian, then folowed Euaristus, &c. But because these accomptes do not agree, let vs consider wherein they differ, and so trie whiche semeth moze credible. Therefore if Linus left Anacletus, and he Clemens, then is Clement thrust out of the beadrill of Popes, whose reuerence is so great among all Churches, that he is not only mentioned among martyrs, but also in the Canon of the masse, and in the Letany or procession, is placed betwene Linus and Clemens. But if after Linus, Cletus be placed, and then Clemens, then Euaristus, then Alexander, &c there is no place for Anacletus to get in. And Beda in his Martyrtologic, that Anacletus was the fourthe after Peter, and suffered vnder Domitian, making Linus first, Cletus second, Clemens thirde, and Anacletus fourth. But if Anacletus be placed after Clement, and as Beda sayeth, died vnder Domitian, then cannot it holde that his predecessour Clemens should suffer vnder Traian, because it may euidently be proued that he suffered vnder Domitian, if his successour Anacletus bee not denied to suffer vnder the same Emperoure. Furthermore, if Linus and Anacletus, as some saye, or Linus and Cletus, as other saye: did bothe rule twelue yeares a peece after the death of Peter, dyinge the xiiii. yeare of Nero, then it arysing to 24. yeares, it fallth out that the latter of them should suffer in the xii. of Domitian, & so Clemens could not receaue power to binde and loose, neither the seate of Peter. Whiche opinion also is confirmed of diuerse: and to this is added that Dionysius Arcopagita hasting from Athens to Rome againste the martyrdome of the Apostles Peter and Paule, but coming a little to late, and sone after their deathes, did there finde Clemens his scholesfellowe bishop of Rome. &c. Who sent the same Dionysius into Fraunce to preache: But it is saide that this Dionysius was martyred Anno domini. 96 whiche is the xiiii. yeare of Domitian, and before his death he had continued long, & had done very muche in Fraunce,

and yet

The first booke of the

and yet it is sayde that Clemens who sent him thither, was made byshop but the twelfth yeare of Domitian.

Againe, the booke of the passion of Pope Alexander saith, that Clemens was y first after Peter, for so it is there writ- ten. In the first place after Peter came Alexander. But if it were the second from Peter, then it foloweth that Cletus being before Clement, and Anaclethus after him be pushed out, because Alexander must be the fiste: Namely Peter first, Linus seconde, Clement thirde, Euariste the fourth, and Alexander the fiste: for other wyse Alexander cannot be the first from Peter, because if Linus be the seconde frō Peter, and Cletus after Anaclethus, be placed before Cle- ment, Alexander shalbe the sixt: But if Cletus be before Clement, and Anaclethus after him, then shall Alexander be the seuenth, vnlesse Clement be the second after Peter.

Thus farre doth Vespergensis wander in this maze: and thus it appeareth what certaintie the Church of Rome hath of her beginning, of Peters being there, & of bequea- thing his supremacy, to whome neither they, nor any other for them can tell. But ye se, howe many bishops here w: stle for the first place, and howe they are tossed from the first to the seconde, and an other whyle hoisted to the third and fourth place, yea and some time shoued cleane out of place. So harde a thing it is, to finde a sure man, that for the be- ginning of this history a man may wel doubt with whome to beginne, but we must be content in this hurly burly, ei- ther to cast lottes to finde out the ring leader, or els to take and set an order among them, though perhap not the same wherein they liued, yet as if it were the same. And if any of the good byshops lese his place of senioritie, we must de- sire him to take it patiently, and to blame the negligence of their parishioners and successours of Rome, who (be- cause nature bleseth not to ascende but to discend) so muche regarded them selues, and their chldren, with the tyme present, that they forgot their forefathers (if these were they,

they) and the tyme past.

¶ The first face of the Romaine church vnder
Heathen Emperours.

For the first sorte of Romayne byshops, that is from Linus to Syluester, they liued continually vnder persecutions. For as Eusebius sheweth, from the yeare of our lord 67. till the time of Constantine, being about thre hundred *10 persecutions.* yeares, were tenne persecutions. The first by Nero, with all rigour and crueltie that might be, wherof Hierome in his epistle to Cramatius and Heliadorus, saith: that there wer five thousand Christians martyred euery daye in the yeare sauing the first daye of Ianuary: For they were persecuted by Nero his commaundement in all places with diuerse & straunge kinde of tormētes, and reprochefull villantes not to be mencioned.

The seconde persecution was moued by the Emperoure Domitian, Anno. 96. who was a man so much delighted in killing & murdering, that as the prouerbe went of him, he would not haue a flye alīue with him, for being as he couetted mosse, solitary by him selfe in his pallaice, he vsed to catche and kill all the flies that came in his waye. Againe he was so hawty aboue measure, that he would be nedes be counted a God, and therefore it maye easely be iudged, what rest the Christians had in his time.

The thirde persecution was raysed by Traianus Anno 100. so bloudely that euen the Heathen Pliny moued with pitie, bewayled it vnto the Emperoure.

The fourth persecution was styred Anno. 167. by the Emperour Marcus Antonius, lasting long vnder sondrie Emperours vnnmercifully.

The fift persecution was caused by Seuerus the Emperour with all seueritie, forbidding that any more should be baptized, purposing so to roote out the name of Christians, Anno. 205.

The sixth persecutiō was enkindled by Maximin^o. 237.
The

41. The first booke of the

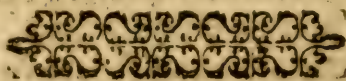
The seventh was enflamed by Decius the Emperour,
Anno. 250. as terrible as the rest.

The eight was broched by diuerse parsones in diuerse
places. As by Galerius Maximus and Paternus, procon-
suls in Aphrica, by Emilianus Liuetenaunt in Egypt, be-
sides diuers other great magistrates in Rome & els where,
Anno. 259.

The ninth by the Emperour Aurelianus, Anno. 278.

The tenth and last, as the last acte of a tragedy, was
brought vpon the churche with all kinde of saueige cruel-
ty without pity or compassion by the bloudy tyrant Diocle-
sian, and continued by other till the comming of the noble
Constantine. And this was the state of the churche vnder
the Emperours of Rome for these yeares. Nowe let the
reader iudge of what maiestie and countenaunce the pre-
lates in this time were like to be, of what wealth & abilitie
so maintaine a pōpous estate. Or what it was, that might
moue them to make any suche ambitious decrees as
haue bene falsely forged on them. And here
by discerne the after age in the Romaine
churche to this daye, howe farre
they differ from this, as
shall appeare.

(.)



THE FIRST COMPANIE OF ROMAINE BISHOPS

being in number to Syluester the first, xxxij. all whiche were godly and faithfull pastours, farre from all worldly pompe and glozy, either in pride of attier, as miter and pall, or of hauy and ambitious title of Chyistes generall vicar, but paynfull preachers of the Gospell, with all humilitie and constant martyrs in the ende.

(.v.)

I. Linus the first bishop of

Rome as some thinke.



The first bishop was one Linus, a Tuscane bozne, a man of pure and godly life, according to the example of the Apostles, who for preaching the Gospell, suffered martyrdome vnder Saturninus the Consull, while Vespasian raigned. Diuerse fantasies are fasthered vpon this man, as that he decreed by the commaundment of Peter being dead, that no woman shoulde enter into the temple bareheaded: whiche cannot be, for there were no temples in Rome til the time of Constantine the Emperour, for Chyistian Congregations. And Mantuan Factor. 1. testifieth that they were fayne for feare of the tyrantes, to forsake towne and City, and to lyue in these dayes in desertes, woodes, and mountaynes, whiche maye bewraye the dotage of Platina and other who charge these first godly martyrs with diuerse supersticions diuised by other long after.

The first booke of the

2. Anacletus the first.

ANacletus boꝛne at Athens, by Irenæus is placed next after Linus. He was of an excellent and seruent spirite, and of great learning, planted the churche of God with daily labour. He was put to death by Domitiā. Anno. 94. Certaine e pistles and decrees stuffed full of falsehoode and vnruthes. ioyned with ambition, touching the ordering & primacie of bi shops, are counterfaited in his name. But Flaccus Illyricus, in the first Centurie, doth so rip y seames of them that euery man may perceiue what botched stuffe it is. Beside Mantuan saith, that he liued long not in any suche estate, to haue occasion to wypte of suche matters, but in caues and denues, among woodes.

3. Clement the first.

THe next was Clement a Romaine, who aduanced the Gospell by continuall preaching and good dedes. They forge of him that he did deuide Rome into parishe churches who had scant a lodging hrit: Againe, they slander him that he made orders in Rome for confirmation of children, for masses, apparell, vestures, and popishe ceremonies: and yet he sylly man, was of so smale power and authoritie to establishe these thinges in Rome, that he was a long tyme banished by the Emperour, to heve marble stones, and at the length with an anchor about his necke, was cast into the sea, Anno. 102. so wyiteth Mantuan Fasto. II.

4. Euaristus the first.

EVaristus a Grecian, was especially endewed with the grace of God, whereby in the time of persecutiō he ceased not to encrease the churche of Chxisse by his diligene preaching, till he was martyzed vnder Traian. An. 110.

5. Alex-

5. Alexander the first.

Alexander a Romaine, did trauayle painfully, both to preache and baptize: He suffered great tormentes till he died thereof vnder one Aurelianus president to the Emperoure. Anno. 121.

6. Sixtus the first.

Sixtus a Romaine, did both preache diligently, and did many good woꝝkes. He beautified the churche with godly deedes, being euer vigilant and carefull foꝝ his flocke, and died foꝝ it Anno. 129.

These three good byshops are flandered with certaine popishe decrees, as touching consecrating of the Clergy, holy water, and holy vessels, but olde verses made of these times, do testifie that they were not at suche leasure to furnish, oꝝ rather disguise the churche with these superstitious ceremonies. Thus do some wyte of these tymes,

Vrbibus antiqui patres fugiere relictis. &c.

The tyrantes did our auncetours compell,
To flye to woodes and not in townes to dwell.

7. Telesphorus the first.

Telesphorus a Grecian, was a worthy man foꝝ learning and godly life: He bare witnesse of Chyriste moste faythfully, both by his woꝝdes and death vnder the Emperoure Antoninus, who executed him. Anno. 140.

He is flandered to haue decreed that the masses should be sayde on Chyristmas daye: And yet at this time the masse was vnatched, yea the name thereof (except Sathan the bellier) was (as a man maye saye) not yet an egge in the nest of that vncleane byrde. Neyther was the superstition of making difference of dayes yet crepte into the churche
being

The first booke of the

being contrary to the doctrine of Paule, Galath. 4. But suchē superstitious fasting as after ward choked the churches, was not diuised by this bishop, but rather by Montanus the heretike, who beside this made it lawfull to breake wedlocke, and to dissolue the band of matrimony.

8. Higinus the first.

Higinus borne in Athens, being of a Christian philosopher made a byshop, discharged the dutie of a good pastor and painfull labourer in the Lordes haruest, and at length was put to death cruelly, Anno. 144. It is reported that he wrote out of a caue, where he hid him selfe, an Epistle, touching God, and the incarnation of the sonne of God.

9. Pius of Aquilia.

Pius borne in Aquilia, is reported to haue done many godly dedes in the church vnder Antonius Verus: And in the end watered the church of Christe with his blood in martyrdome, Anno. 159.

10. Anicetus.

Anicetus a Sirian, was a diligent pastour of the church of Rome till he was martyred, Anno. 169.

11. Sother.

Sother borne in Campania, as the valiaunt souldiour of Christe Iesus, serued vnder his spirituall banner in the time of Antonius Commodus, He employed him selfe moste diligently to bying the soules of the baptized to saluation in Christe, both by doctrine and example of life. And in the ende confirmed the Gospell, whiche he had faithfully preached,

ched with his bloud in martyrdome, Anno. 177.

12. Eleutherius.

Eleutherius a Grecian, was also a carefull and vigilant pastour: in his time the persecution of the tyrants did somewhat decreace, & many godly wryters bestowed great paynes to wryte sondry learned bookes against diuerse heresies and heretikes whiche then infected the churche. And among other this Eleutherius did also defende against Titianus, that no vsuall trade of life is to be reiected. But notwithstanding that the stormes of persecution were somewhat calmed in his time, because many of the Romaine nobilitie beleued on Christe, yet Masseus saythe, he was beheaded, Anno. 191.

13. Victor.

Victor bozne in Aphrica, did succede Eleutherius. This man was the first that when the storme of persecution was calmed, vsurping authoritie vpon straungers, sought to haue an oar in an other mans boate. In the former byshops (saith Vincelius) the spirite abounded, but in these he folowe the temptation of fleshe and bloud preuayled. Polycrates bishop of Ephesus, and Iræneus bishop of Lions, did boldly reprove this Victor, for exempting his bretheren in Asia from the communiõ, because in keping Easter day, they folowed not the vse of the churche of Rome: So that the churche was then rent in twayne, by meanes of his obstinacy, He died Anno. 203.

14. Zepherinus.

Zepherinus was a Romaine bozne, a man as wryters do testifie, more addicted with all endeour to the seruice of God, then to the care of any worldly affayres. Where
C
as before

The first Booke of the

as befoze his time the wine in the celebrating the cōmuniō was ministred in a cup of woode, he first did alter that, and in steade thereof brought in cuppes or chalices of glasse: And yet he did not this vpon any supersticion, as thinking woode to be vnlawefull, or glasse to be moze holy for that vse, but because the one is moze comly and semely, as by experience it appeareth then the other. And yet some wooden doultes do dreame, that the wooden cuppes were chaunged by him, because that part of y wine, or as they thought, the royall bloud of Chyriste, did soake into the woode, and so it can not be in glasse. Surely soner may wine soake into any woode then any witte into those winie heads, that thus both deceiue them selues, and slander this Godly martyr. Who in the yeare of our lord 220. suffered martyrdome vnder Aurelius. In the time of this Zepherinus the Artemonites, were a secte of vaine Philosophicall diuines, who as our late scholemen did corrupt the scripture with Aristotle and Theophrastus, turning all into curious and subtile questions.

15. Calixtus the first.

Calixtus bozne at Rauenna, when persecution began to were hotte againe, did like a constant Chyristian, hide him selfe with many moe in a certaine place on the farther side of Tiber. In these daies saith Platina, al thinges were kept close and hidden, because the persecution was so great euery where, yea, their churches and places of assembly, were in corners and caues for the moste parte. But Anno 226. this Calixtus was apprehended by the commaundement of Alexander Seuerus, and was beaten with roddegiels, pent in prison, afterwarde hurled headlong out of a wyndowe, and then his bodie was drowned in a depe pitte.

16. Vrbanus.

Vrba-

VRbanus a Romaine, liued vnder that moste lasciuious
wreatche Heliogabalus the Emperoure, and with his
sinceritie of life, and excellencie in learning, he drew many
men on all sides to the Gospell. He was oftentimes banish-
shed the cite for the Christian faith, but being secretlye
brought in againe by the faithfull, he was martyred by com-
maundement of Seuerus, Anno. 233.

17. Pontianus.

Pontianus a Romaine, in the time of the sayde Empe-
rour Seuerus, being one of Christs ministers, and a di-
stributer of Gods mysteries, suffered both banishment, &
punishment for the Gospell, and the churche sake. For
when they ran thicke to him to heare him preache & worde,
by the princes commaundement, being set on by the Idolat-
rous priestes, he is caried frō Rome to the Isle Sardinia,
where after many miseries and soze tozmetes, he was put
to death, Anno. 239.

18. Antheros.

ANtheros was borne in Grece, a man of God if any wer:
He preached Christe stoutely, euen vnder the tyranny
of Maximinus the Emperour. This byshop prouided first
of all that the actes of martyrs should be diligently writtē
by notaries: least the remembraunce of Gods hardie soul-
diours should be lost with their liues. This Antheros in
the yeare 243. did with his bloude beutifie the churche,
whiche with his woorde he had fed before.

19. Fabian.

After him came Fabius a Romain borne, who (as Euse-
bius witnesseth) as he was returning home out of the
selue, and with his contrinien present to electe a newe by-
shop,

21. The first Booke of the

shop, there was a pygeon sene standing on his head, and suddenly he was created pastour of the churche, whiche he looked not for. While he liued, he him selfe sawe that the records of martyrs should be witten, and that burying places should be prepared for them: who afterwarde vnder Decius (that afterwarde dealt cruelly with his owne brethren) ended his life with most glorious death, Anno. 150.

20. Cornelius.

Cornelius a Romaine, being in the time of Decius, accounted the seuēth persecutour of Chyriste & his church, had a Godly care ouer y^e safetie of his neighbours. He entertained curteously, and restored to the churche, as many as hauing denied Chyriste in tormentes, did yet repent the of their deede afterward. O the abondant spirite of Chyrist that was in this byshop. O worthy minister of the Gospel, for although this mā of God Cornelius, was caried away into banishment, yet he neuer fayled the churche of Chyrist. But as a valiant champiō in the maintenaūce of the truth, did yelde his necke vnto the swoorde of Decius.

21. Lucius.

Lucius a Romain, being a faithfull seruant in the lordes house, and giuen into banishment by Gallus Hostilianus, the persecutour of Chyristianitie, was comforted of S. Ciprian by his letters. And at the lengthe after Gallus death, euen by Gods wil retourned to Rome, & enriched y^e churche with healthful doctrine, and afterward being purified in the lambes bloud, he pearced the heauenly paradise, being put to death at Valerianus cōmaundement. 255.

22. Stephen.

Stephen a Romaine borne, a man in al pointes iuste and
good

good and one that was counted worthy to haue the ecclesiasticall function. Whereupon (as V Vicelius saith) the church gaue vs many worthy examples of Prelates, so longe as they were called but bishops of the citie of Rome. While Galienus a wicked Emperour raged, Steuen, Anno 257. after he had conuerted many of y^e Gentiles to the faith of Christe, loosing his head, was with many other sacrificed to God, receiuing the crowne of iustice.

23. Sixtus the seconde.

Sixtus the seconde was a Grecian, bozne in Athens, he being of a worldly Philosopher, become Christe his disciple, and of an earthly man, made an heavenly steward, did shine like an ornament of the church, & as an example worthy to be folowed. This man also enstructing the people in Gods holy woorde, was slayne with many thousands of martyrs, in the persecution of Decius and Valerius, An. 267. S. Laurence claue vnto this holy bishop vnseperably, euen to the last tormentes of his life, of whiche twoo the one was slayne with swearde, the other burnt to death. Whereof Mantuan in the 8. of his Fast. saith.

Thesemen whose vertues florished by Decius dire decree,
Vere bid with other lockt in chaynes and dungeon
darke to bee.

In time of this bishop about the yeare of our lord 260. one Paule being terrified with the vnmmercifull persecutiō of tyrantes, gat him into wyldernesse and solitary places, and so became the firste Eremit. For at that time, as Eusebius saith, many Christians for feare of death denied their faythe. Upon this Monkery had his beginning, as Hierome shewes in the life of the same Paule the Eremit.

The beginning of Eremities and Monkes.

24. Dionysius.

Dionysius was a Grecian, whome Pope Damasus calleth a

Cl

leth a

91. The first Booke of the

lenth a Donke! He was a worthy man in preaching the faith, and a notable increaser of the Christian church under Claudius the seconde. Neither did he want other churches, whiche with the doctrine of truth did refoyme heresies that sprange in those dayes. As appeareth by the church of Antioche, which calling a counsell in the yeare of our Lorde 273. did conuince of errour Paulus Samosatenus, notwithstanding he him selfe could not be there present, because he was olde. Dionysius conuerted to Christianitie the daughter of the Emperour Decius, and Triphonia her mother, with 46. thousand other: And at the length was martyzed with them & many other at Salarie gate Anno. 277.

25. Foelix.

Foelix a Romain, being a good man and of perfect conversation, flourished in preaching the Gospell, at suche time as Aurelianus did persecute his brethren: While this accursed man slea exercised his tyranny, Foelix among other martyrs, departed moste happely vnto Christe, that is to saye, from death to life. But to saye that this martyrdom (working their glory) caused temples to be made, & yearely sacrifices to be done therein in their names, it is to open blasphemy. Who will belene that these holy fathers of the primatine church, would so charely haue suche regard to kepe stocks and stones, or dead mens bones, in time of so many persecutions, and heresies, as if they had nothing els to doe. But such forgeries vse our Romanistes to maintayne their idolatry.

26. Eutychianus.

Eutychianus bozne in Thuscia, being geuen wholly to Godlynes, and commended to the church for his learning and vertue, saued many people by preaching the Gospell. This

spell. This man (by report) did bury with his own handes, 342. martyrs, and appointed an order for the burying of martyrs, and in the ende he him selfe was made a martyr, Anno. 283. It appeareth that this man did nothing to establish the fantasticall toys of our age: but the Papistes soarge of him, that he blessed upon the altar grapes and beanes, and that he buried the dead in purple vestimentes, a deepe mete for a Christian martyr.

27. Gaius or Caius.

Gaius borne in Dalmatia, cosen to Dioclesian the Emperour, succeeded Eutychanus in preaching the comfortable Gospel, and was a moste worthy president in the church of God. Carfulanus and Platina, the Popes clau-bakes, reporte of this man, that he encreased the dignitie of the Clergie marueilously, by making difference of degrees among them, so that from one degree to an other, they should arise to the estate of a bishop. Furthermore they prattell that he commaunded, that a man in holy orders should not be sewed of prophane men, Pagans, or Heretikes. But who is so fonde to beleue that his bishops power was so great at Rome at that time, when Pagans themselves bare all the sway, & executed the ciuill lawe? Gaius was in the time of the raigne of the foresayde Dioclesian, vnder whome cruell persecution continued, so that for a great time he lurked in caues and hoales vnder the ground, and had no pontificall pallaice or stately temple. And in the ende being plucked out with his brother Gabinus a married priest, he was slayne with a sword.

28. Marcellinus.

Marcellinus was a Romaine, who in the tenth persecution after Nero, was cruelly vexed of the torment.

os. 10 The first Booke of the

cours vnder Dioclesian and Maximinian, being terrified with feare of the paynes, he offered vnto the Idols a graine of frankinsens. In those dayes, as Gildas writeth, the scripture where soeuer it was founde, was burnt in the streete, and the chosen shepheardes of Christs flocke, were slaine with their innocent shepe. But Marcellinus immediatly after his dede, remembryng him selfe, reprovoued Dioclesian to his face, and offred him selfe willingly to death for the truthe of Christe, and stryuing valiauntly he preyauled, receiuing the crowne of martyrdome, Anno 303. Hereunto agreeth Mantuan in the life of the sayde Basill.

29. Marcellus.

Marcellus a Romaine, was pastour of the church, feeding it with wisdom and doctrine. And (as I maye saye with the Prophete) a man accordyng to Gods harte, & full of Christian woorkes. This man admonished Maximianus the Emperour, & endeuoured to remoue him from persecuting the saintes. But the Emperoure being more hardened, commaunded him to be beaten with cogiels, and to be dzyuen out of the cite, wherefore he entred into the house of one Lucina a widowe, and there he kept the Congregation secretly, whiche the tyrant hearing, made a stable for cattell of the same house, and comitted the keepinge of it to the byshop Marcellus. After that he gouerned the church by wytyng Epistles, without any other kynde of teaching, being condemned to suche a vile seruice: And being thus dayly tormented with stinke and noysomenesse, at length gaue vp the ghost, Anno, 308.

30. Eusebius.

EVsebius a Grecian, being a very Godly man, a doctour and teacher among the Christians, gouerned the church in the great storme of persecution. He trauayled stoutly in
the worde

the worde of the Lorde, as well at Rome as els wheare
througħ his countrey, in the time of Maxentius that hor-
rible tyrant, vntill he were destroyed by martyrdome, as
Massæus writeth, Anno 309. whereuppon Mantuan writ-
teth an Aungell sayde to Basill.

Of thinges that are reueald to me Ile make the vnderstād,
The ioyful dayes of peace draw on, the time is nie at hand
That tyrants rage shal shortned be: er many years be rōne,
This cruel kind that ioyes in blood shal wasted be & done,
Rome hath beheld her prelats al ēbrewd in their own gore
Three cruel ones yet shal she se: and then shalbe no more,
The death of next Melchiades shal ende the bloody age,
His karkas being buried, then peace shal all assuage.

31. Melchiades.

Melchiades an Aphrican, being a man very religious,
and a leader of the Christiā flocke, proceeded in prea-
ching the Gospell, and in the affaires of the truthe so farre,
vntill he spent his blood for it vnder Maximinianus Ga-
lerius: And in the profession thereof died Anno, 314. Reade
the Ecclesiasticall history of Eusebius bishop of Cæsaria,
concerning manifolde and vnaccustomed cruell deatches of
the saintes of that time: Cursulanus, Platina, Stella, and
other the Popes flatterers, doe falsely father vpon these
martyrs whole loades of decrees and lyes, that the lewde
inuentions of their ceremonies, might be established by the
authoritie of these men. For they are not afraide, for the ad-
uancement of the Popes trone, with these vnclenly pregs
to staine the blood of saintes, and defile this beautiful face
of the primatiue churche, being througħ continuall perse-
cution euer agreable to Christe the head therof. But what
wyle man can thinke that suche simple ministers and pa-
stours of Gods worde as the bishops then were: dwelling
in holes, denues, and corners, and looking for nothing but
dayly

The first booke of the

dayly death vnder tyrantes, should haue minde of pontificall pompe, stately buildinges, or Papistlicall solemnities, when as they had neither churches, nor dwelling houses. The church as yet obtained no peace: they liued not yet in vnprofitable idleness, neither had they the chiefe pleasures of the worlde. But those were y^e imaginations which false prophetes, according to their custome, deuised for their bellies sake. But Sabellicus speaking of the saluage persecution of the church vnder Dioclesian, saythe (alleging it out of Eusebius) that the Christian flocke was plagued at this time by the iudgement of God, because sinne began to growe vp in the church aboue measure, and the priestes seemed nowe rather to saour of tyranny, and not humilitie: and therefore when this persecutiō came, it was rather a reformation of the church (corrupted by ease and peace) then a scattering thereof: Whereby it semeth that euen then God geuing but a pauze of persecution, and whyle tyranny did but stape to breathe it selfe, they began to decline, and growe crooked: yet is it not to be thought that they were caried so farre away, as yet to newefashio, and transport with māglings & addicions the Christian religion as the Papistes dreame they did. And thus is the popishe synagoge growed on vatrutye. But it were a fond matter to beleue these scoffes & toyes contriued for priuies aduantage, as our forefathers haue done: we should rather trie of what spirites they be, as S. Iohn commaundeth, whether they be of God or no. Iohn. 4. For many false prophetes haue crept into the worlde. Wether to the pastors were starres shining in the firmament of the church, as well in life and manners, as in doctrine: and preserved in his right hande, who walked in the midst of the seven candellsticks. Apocal. 1. Wether to they were counted Angels, reuealing the euerlasting wyll of almighty God, purely without mans diuices.

32. Syluester the first.

After that Melchiades was put to death, Syluester a Romaine, succeeded in the ministry of the woorde: but because that the tyrant Maximinus continued his bloudy persecution against the Church, Syluester was fayne to hide him selfe, and to lyue solitarily in the hille Soracte. But at the length it pleased God to laye his terrible hands vpon the persecutour Maximinus, forcing the tyrant to reclaime his cruel decrees against the Christians. Touching the death of Maximinus, who among other tyrantes was a Scorpion to the Christians, it is to be noted that Eusebius writeth first in the eight booke and 28. chapter of his ecclesiastical history thus. First in the secreete partes of his body arose an impostume, then in his bowels grewe a fistulowe, within the whiche a great swarme of woozmes and magettes, gnawed and deuoured his guttes, wherof arose a noysome stinke, so ranke that no man could by any meanes abide it, beside the ougly & loathsom sight of the soare it selfe: so that some of his phisicians not able for the horror of it to endure to dresse him, were put to death by his commaundement. Afterward the disease increasing, all his body was swollen and rankled with it, so that with extremitie of his panges and fainting thzough hunger, he fel down and lay sprawling on the ground. Then all his body by the hande of God, was terribly enflamed and burned exceedingly odious to beholde, so that the scorched fleshe being by little and little eaten away, pynd and consumed, he was so disfigured and deformed, & his feaunter so boded that a man could discern no resemblance of his former shape. His gaskly and naked carkasse was euen as an image of dye bones. And yet the glowing heate boyled more feruently, so that the marrowe fried out of his bones, and his eyes (all moiffure being wasted) dropped out of his head. Thus his limmes and members thzough scalding heate & ranke

The first booke of the

ranke disease, rotting one from an other, his body laye miserably as it were a graue to the soule: vntil the tormentes thereof wrested out from his cancred harte to acknowledge Christe Iesus, and to repent his bloudy persecuting the cause of this his woful ende, the last persecutour. Eusebius lib. 10. cap. 8. Furthermoze it pleased the almighty to wooke so graciously in the hart of the noble Emperour Constantine, that by his procurement the church at the length obtained peace vniuersally, so that euery mā might safely returne to his owne countrey and citie, whereupon Syluester returned to Rome, and was the firste Romaine byshop that escaped martyrdome. There are many, some indifferent, but mooste detestable grosse and fonde decrees, falsely fathered vpon this Syluester, as halowing of Christes, geuing of orders, confirming of childezen, decking of churches, couering of altars, making masse priestes, anoynting and attiring of them: and of making the howsell to be God, called deifying the host, of worshipping and preserving it. Also touching copfes, hoodes, corporals, albes, mitars, palles, cloathes, churching kerchiefes for women, rochettes, sacrifices, ceremonies, chappels, auoyling of the sicke, with a rablement of diuers other Jewishe and Heathen ceremonies. Platina, Polidor Virgill, and other the Popes parasites, flaunder this Syluester, that he tooke vpon him in steade of a golden crowne to weare a mitar, after the Phrygian fashion. Touching certaine miracles whiche are also with like credit, sayde to be done by this Syluester. Mantuan wyrteth thus. Fast. lib. 12.

Men talke of many miracles that Syluester hath wrought
But authour yet sufficient hath neuer forth ben brought
Nor witnesse good to proue the same: therfore I let alone
Such things as fables fondly faind: for our religion
Condemneth toyes, and doting dreames: and listeneth
not to lyes, &c.

This Syluester died a confessor, Anno domini. 334.

Mantuan

Mantuan in his thirde booke of the life of S. Blase, bringeth in an Angell talking with the sayde Blase among other martyrs of the Emperre of the sayde Constantine, and of the estate of the church for the time folowynge, of the wickednes that should raigne, both among the Clergie and the people, and finally of the vengeance that should ensue. His wordes are these.

¶ The wordes of the Angell to Blase, concerning Constantine.

THe tyrantes being daunted now a gracious prince shal raigne
In Romain emper, vnder whō the world shal peace obtaine,
And worship Idols olde no more: the mighty Constantine
Shall kepe his court in Thracia, and to the Lorde diuine
Christe Iesus Italy he leaues, and Rome with mountaines seuē.
Then shal the crosse despised earst aduanced be to heauen,
And fare excel the Romain mace, the scepter, & the crown. &c.

¶ Of the euels to come vpon the church.

But euen vpon this gentle calme there shal alas enfewell
Destruction, such as wel thou mayst with woful wepings rewe.
And poyson ranke shall surely from the hony swete procede,
The sound of ease, the name of peace, are plesant words in dede:
But out alas more wretchednes, more villany, and vice,
More greuous wounds, more shame & wo, shal to the church arise
Euen of this peace, then did of all the bloudy broiles and warre,
For auncient vertue shal decline: and pleasure vaine shal marre.
And spoile the bodies chaste of mē through watonesse & welth,
The lazy mīde shal quayle, & droupe, neglecting heauēly helth
O leude delightes, O wicked guise, O cursed time: I se
The people of their Lord and Christ forgetful quite to be:
I se their vnbeleuing hartes doth treade down and desie
The faith, & hedlong into sinne by thousandes thick they flie,
I se how men are beastes become, and Rome is now transport
Into a stable. &c.

¶ Of the plagues that folowe.

Then shal we heauēly gostes at length most wrathfully be bent
And

The first booke of the

And God shal frowne against those lādes, whē vp to him is sent
The shew of this their wicked age: heauē shal shut vp his grace,
And al reliefe frō earth, whom hell with horroure doth deface.

At wrath of God the noysome starres shal altogether conspire,
And sling down fearcely frō aboue most fearful flakes of fire.
And heauē shal make his wrath away to daunt & driue to dust,
This saluage kinde of faithlesse folke, and people most vniust.
And mē with grim & grisely lookes, with stern & gastly mind
To rise vp from the Northren poale, shalbe by God assind.

The Hunnes, the Gothes, the Vandals, Turkes rude creatures
lacking lawe,

Of God and mā to guide and kepe their saluage hartes in awe.
The Christiāns eke amōg thē selues shal wrangle braule & iarre,
And as mad dogges one eate anothers hart through ciuil warre
The Romaines shal destroy the Greekes, the Almaynes waste
the Frenche,

VVith more then deadly hate: that one the others power may
quenche.

They shall forbear the Saracens and Turkes.

And thus muche concerning this matter: Nowe let the reader
consider that whiche foloweth, whsther it agree not to this
that Mantuan hath wrytten: If it be true as Mantuan saith,
that Blase had this reuelaciō, then the estate of Rome folowing
this time, was condemned as detestable by the Angell. But if it
be but fapned by Mantuan and other, then we se howe they (no-
ting howe farre this latter churche of Rome in her pompe and
royaltie swarued from the former in persecution) iudged of it,
and yet was Mantuan an Italian Carmelite or whyte Fryar.
Thus hath it pleased God, that some of the bzaunches shoulde
both discern and bewray the loathsomnesse of this wicked tree.

But it shall not be amisse here to adde the saying of Sleidan,
talking of this time of Syluester, in his seconde booke of the iiii.
Bonarches. Then (sayth he) the byshops of Rome began first to
be in safetie, for hetherto they were almoste all put to death.
From Peter whom they will haue to be the first to this time,
they accompt xxxiii. Their decrees are set downe among the
generall

generall counsels, but the mosse of them are suche trifles, suche toys, and so diuers from the scripture, that it is credible that they were deuised by other that came long after. But if it were true that they came from these former prelates, saint Paules wordes may be well applied hereunto being verified, saying in prophesy. That lost childe and mā of sinne, did euen then beginne to worke the mystery of iniquitie. Coloss. 2.

Anacletus, as some saye, the fourth frō Peter, hath this decree extant in his name, That the Church of Rome should by the commaundemēt and institution of Christ, be the head of other Churches. Also to Alexander is attributed, that he commaunded that water should be halloved with salte, to purge the people of sinne, and to dzyue awaye the suares of the deuill. But howe muche do these vanities differ from the maiestie of the Apostles doctrine, & from the wytyng of Iohn the Euāgelist, who liued almost till the time of these bishops. These two decrees may suffice for wylse men to iudge of the reste, being euen of the self same mould, for the mosse part bearing with them an open shewe of ambition. But to returne to the purpose, this Constantine, for the loue and zeeale whiche he bare vnto the Church, did endewe the pastozs thereof with many large benefites, ryches, and possessions, that they might with better oportunitie addicte them selues to preache the Gospel. But where as he gaue them an inche, some haue since stolen an elle, fathering vpon him the forged donacion for their supremacy: But of his liberalitie toward the church, Eusebius wytteth at large. He summoned the first generall counsell at Nicea, wherein the detestable heresie of Arrius was condemned, though it could not be with all so utterly quenched, but that it did yet after ward enflame again, so y some of the sparckles therof did alight euen in the pontificall seate of Rome sone after, as shall appeare by some of these that follow.

Finis libri primi.

THE SECONDE

SORTE OF ROMAINE BI-

shops, from Syluester to Boniface
the thirde.

¶ These bishops persecution being ceased, began to take estate more vpon them then the former, for Constantine and other Christian princes, began of deuociō and zeale to aduaunce the prelates to wealth, and therupon they liuing in wealth and ease, began also to aduaunce thē selues in dignitie aboue the former estate, putting riche mytars on their heades, taking vpon them the name of Archebishops. Also they began by litle and litle to adde their own deuices to Gods seruice, to alter, chop, and chaūge, and make Canons, as liked euery ones fantasie, and so pecemeale began to plante and sowe in Rome the seade of Antichriste, which afterwarde grewe vp to so great pride and abomination: Thus at the firste in the church, deuotion bredde wealth, but the doughter choaked the mother, and engendred the mōster ambition, who also like the cursed impe of the bastard her morher, did in the ende deuoure her grandmother Religion.

THE PRELATES

or Archebishops of Rome.

34

i. Marcus.



Marcus a Romaine, bestowed a pall vpon the bishop of Hostia, who had consecrate the bishop of Rome befoze other. He also cōmaunded that the people and the clergie should on Sondayes after the Gospell were redde, singe the Nicean Crede. He builded churches, and gaue many

many giftes vnto them & died a confessor in the yere. 335.

2. Iulius the first.

Iulius the first a Romaine, appointed that a priest shoulde
(as they forge of him) not aunswer his cause any where,
but before an ecclesiasticall iudge: and he reprehended the
bishops of the east, (onlesse they flander him) because they
had helde counsels without his authoritie, but they scoo-
ned him for his pride, he caused churchyardes to be made,
and at the length died a confessor in peace, Anno. 351.

34

Platina sayth, that this Pope appointed certaine notaries
to wyte the actes of other men, the whiche office sayth he,
is yet about the Pope remaining: But these notaries of
our time saith he, are such doultes for the moste parte, that
for wante of learning they can not wyte their owne name
in Latin: of their maners I will not speake, because these
offices are bestowed on bawdes and flatterers, vnnete to
wyte the actes of other men.

3. Liberius.

Liberius a Romaine, for ambition (as Hierome witnesseth)
falling into the Arrian heresie, forsooke the trewe
faith, and subscribed to Arrius articles. And yet this man
died a confessor also, Anno. 366. though in dede raynted
with damnable heresie.

35

4. Foelix the seconde.

Foelix the seconde a Romaine, was preferred by the Ar-
rians, who thrust out Liberius, and aduanced him, be-
cause they hoped he agreed with them in opinion. But in
the seconde yere after he was driven from his seate, and
Liberius restored: And in the yere of our Lorde, 359. He
with other spirituall persones, was slayne in a tumulte.

36

D

This

The second Booke of the

This man sayth Isidorus, made lawes for the defense of the Clergie. Also Sozomenus, lib. 4. ca. 10. Eccle. histor. saith, that he being bishop, did both admitte Arrian heretikes to the ministry, and also vsed their communiō, though els he pelded to the counsell of Nice.

5. Damafus.

37

DAmasus a Spanyarde, being made Pope in a certaine faction, and vehemently accused of adultery, did condemne Liberius his deces, he builded temples, and beawtified them with iewels, he gaue landes, and bathes to the Clergie, he encreased strange seruice in the churche, he added Confiteor to the seruice: he appointed the singing of the Psalmes, and allowed Hieroms translation of the Bible: For then the myndes of the Prelates began to bee moze puffed vp with ambition. Afterward Damafus (as they saye) being a diligent gatherer of thinges doone in times past, wrote the lyues and decrees of his predecessours the byshops of Rome, enterlacing them with many open and manifest vnruthes. And in the yere 384. died a confessor.

Socrates, in the eight booke of his ecclesiasticall history, and the 24. chapter, sayth: that when this Damafus was chosen bishop, one Ursinus a Deacon of the same churche, did stande in suite against Damafus, but whē he sawe that Damafus was preferred, for anger he began by all endeuour to gather congregations to him selfe, seuered from the churche. Also he perswaded certaine obscure and abiect byshops, to chose him bishop secretly in a corner. And so he was created not in the churche, but in a close place of a palaice called Siconia: Whiche being done, the people began to wangle. And hereof arose a bitter contention and deadly sedicion, not touching religion, but whether of these two Prelates should be bishop. Of this grewe so many assemblies, and so often brawlinges, that in the end the tumulte was so

was so great that many were slayne about it. And therefore Maximinus then linetenant of the citie, did punishe sharpe-ly a great numbze, both the Clergie and layetie, & so suppressed Vrsinus and his faction. Thus it appeareth that bloody ambition is not a newe thing in Rome.

6. Siricius.

Siricius a Romaine, meddling and making decrees in many matters, remoued those from saying seruice, that had bene twyle married, & was the firste that admitted monkes into orders for pretence of single life, who before, were neuer reckened to be as clarkes. He mingled þ Antiphones with the Psalmes, and appointed that orders should be geuen, some at one time, some at an other, he died a confessor, Anno 399.

38

7. Anastasius.

Anastasius a Romaine, appointed that whyle the Gospel was reading they should stand, & not sitte. He exempted from the ministry those that were lame, impotēt, or diseased persons, and slept with his forefathers in peace being a confessor. Anno. 404.

39

8. Innocentius.

Innocentius bozne in Albania, aduanced the sea of Rome aboue all other, and would haue it to be iudged by none. He commaunded the faithfull to faste on the Saturday, to be wayle with Mary Magdalene our sauour Christe that was buried, euen as on that daye. He deuised that at masse time the Pax should be geuen about in the church, and commaunded that the church (a wayghty matter) being ones consecrate should neuer be consecrate any moze. He made certayne decrees concerning Iewes, Pagans, & Bonkes,

40

The second Booke of the

and made the anoyling of the sick to be a sacrament: And is counted among the dead confessours, Anno. 416. The yeare befoze being the yeare 415. Alaricus king of Gothes, ouerranne Italy, wan Rome, wasted, spoyled, and burnt it miserably. And sone after him his cosen Athoulfus, came thether againe and spoyled all that he had left.

9. Sozymus.

41 SOzymus a Greke, appointed that tapers should be blessed on the holypdave, and that the Deacons in saying seruice should haue their lefthandes couered. He forbade that clarkes should vse tipling in opẽ place, or haunte tauernes, and that no bondmen should be admitted to be of the Clergie: And died a confessor. Anno. 420. Also this Sozymus suppressed the Nouacian heretikes, whiche in time past had bozne great swaye in Rome. But nowe they were kept vnder, for sayth Isocrates, the byshop of Rome, as well as the byshop of Alexandria, had stretched his power beyond the limittes of priesthood stepping into tempozall authoritie. Socrat. histor. eccle. lib. 7. cap. 11.

10. Bonifacius.

42 BONifacius a Romaine, the sonne of one Iucundus a priest, was chosen Pope, at suche time as there was great sedition among the Clergie. He made decrees that were very necessary, God graunte they proue so: as y a woman (yet though she were a hooded noonne) should not openly touche the altar cloth, nor the holy vessels, nor smell to the incense: And that none should be made priest till he were thirty yeres olde. After he had decreed that saintes eueninges should be kept, he died a confessor, Anno. 426.

11. Cœlestinus.

Cœlestinus

Celestinus bozne in Campania, patched the Popes masse by with these thinges, Introitum, Graduale, Responsorium, Tractum, & Offertorium, as his owne deuices. And gaue straight charge that the priestes shoulde be perfitte in the Popes decrees. He sent these bishops, Germanus into Englande, Palladus into Scotlande, and Patricke with a certaine Segetian into Irelande, to roote out the Pelagian heresie. He died Anno. 435. being put in among the number of confessours.

43

12 Sixtus the thirde.

Sixtus the thirde a Romaine, called the enricher of churches, he builded the churche of S. Mary the greater after a miracle of snowe: and enriched it with great giftes, and garnished the pallayces with golde. At the persuation of a woman called Eudoxia, he did hallowe Peters chaynes, and appointed a yearely feast daye in honour of them to be kept at Midsummer. He died a confessour. Anno. 440. and was buried in the citie.

44

About the yeare of our Lorde. 456. Gensericus came out of Africa, into Italy with a great armie against Rome, and coming thether, he finding the citie empty, inuaded it. And for the space of xiiii. dayes continually caried out the spoyle of it, and toke away many prysoners.

13 Leo the first.

Leo the first a Thuscane bozne, added to the masse these wordes to name it Sanctum sacrificium, Immaculatā hostiam, hanc oblationem, whiche cannot be without blaspheming God haynously. He like an Idolatour, builded a pallayce in the honour of Cornelius a byshop, and appointed clarkes to kepe the Apostles sepulchres. He decreed that men shoulde worship the images of the dead, & allowed

45

An holy sacrifice an vnspotted offering and oblation.

The second Booke of the
the sacrifice of the masse, he died a confessor. Anno. 462.

14 Hilarius.

46 **H**ilarius borne in Sardinia, a man daily exercised in building and beautifying of churches, decked the post of Christe his crosse with golde and precious stones: He made decrees by synodes, proclayming them to be kept through the whole worlde. He made a lawe that every minister should be put from his calling, whiche married either a widowe or deuorced woman, and not a mayde: He died a confessor, Anno. 469. In his time Mamertus Claudius, bishop of Vienna, made the Letanies or procession to be saide thise a weke, whereof Mantuan sayth Fast. 4.

By Rodanus there standes a towne Vienna men it name,
Sorenoied while one Mamertus, was bishop of the same:
And suffred many sturdy stormes: for oft with fire flake
Of thonderclap it burnt, & while the trëbling soyle did
shake,

The grounde did gape as torne in twayne, whereby the
daungerous dell

VVith yawning mouth stoode open downe to glowing
goulphe of hell,

Among the dungeons depe of Ioue: and rauening wolues
vvithall

VVere driuen to madnes, through the hagg of hell that
vp did crall.

The fraticke neat begā to murder mē in field, & to vvne,
VVherevvith mens hartes amazed vv ere, that thus the
Lord should frovvne.

And so cōstrained they asked aide and succour frō aboue,
And vvith their humble prayers sought Gods mercy for
to moue.

And herevvpon the Letanye at first deuised vv as,
And aftervvard it did from thens to other people passe.

In the

In the time of this Pope about the yeare of Christ 476. Odoacer with an army of Herulās & Turcuhugians, came from Panonia and wanne Rome and all Italye, and raigned there xiiii. yeres. About this time Rome was so terrible shaken wyth earthquakes, that manye houses fell downe wythall.

15. Simplicius.

S Implicius a Tiburtinian bozne, did dedicate Pallaces and deuided the towne into fīue parts for the priestes to serue, and appointed the sacrificing priestes their weekes: hee shewed y the Church of Rome was the chiefe Church of all. He vsurped auctoritie bypon the people of Rauenna like a tyrante, and commaunded that none of the Clergy should acknowledge, that he held any Ecclesiasticall benefice of a lay mā. And this mā dyed a confessor. Anno. 484.

47

16. Foelix the third.

FOELix the thirde a Romaine the sonne of one Foelix a priest, decreed that onelye a bishoppe, and no priuate priestes should dedicate the Churches, and allowed a feast for the dedication of them: Hee hallowed Agapetus bys Pallace. He decreed that the Clergye being accused of any matter, should haue dayes graunted to retorne theyr aunswere, and dyed in peace a confessor. Anno. 494.

48

17. Gelasius.

GELasius an Aphrican sonne to Valerius a bishop, burned the bookes of the Manichies, hee made hymnes, p̄fates, gradualls, collects and prayers, hee seuered y Apocrypha from Canonically Scripture: and allowed married wydowers after they had married their seconde wyfe to be priestes, if they toke his dispensation. He encreased y

49

The second Booke of the

Clergye, he dedicated Pallaces: and decreed that priestes orders should bee geuen foure times in the yeare, he added to the Masse the conclusions of the prayers Et te igitur: & at lengthe auouched þ he & his successors should be iudged by no bodye. And dyed a confessor. Anno. 497.

18. Anastasius the second.

50 **A** Anastasius the seconde a Romaine, leaned to the Eutichians and Nestorians, he did communicate wyth heretikes: he excommunicated the Emperour. And in the yere of our Lorde 499. on the stoole of easement his bowels issued out of his bellye. He dyed a confessor, so writeth Volaterranus.

19 Symmachus.

51 **S** Symmachus borne in Sardinia was chosen bishop wth much dissention among the Clergye. He ordayned that birgins which had once professed chastitey, shoulde neuer marrye afterwarde, and that none of the Clergye shoulde keepe in house wyth ane woman, but such a one as were his kinswoman: He builded many Pallacies euen out of þ ground. He brought the masse into fashon, hee commaunded to singe Gloria in excelsis vppon the byrth dayes of saincts. And if any mā may trust Gregories Dialogues, he committed to Purgatoye the stubborne soule of one Paschasius a deacon after his death. And yet this man dyed a confessor. Anno. 514. Vspergenſis sayth that whē this Pope was chosen, one Laurence was also chosen by some, wherevppon manye slaughters both of the people & Clergye were made in Rome during the space of iii. yeres, but Symachus preuailed.

20. Hormisda.

52 **H**ormisda borne in Campania, did set quietnes among the Clergie, he appointed that the Psalmes should be song by

longe by course enterchaungeable: He commaunded that the decrees of counsels should be kept, and bestowed many thinges to þe furniture of churches, he lefte a wedge of syluer waying a thousande & fourty poundes in saint Peters church: and commaunded that no altare should be buildd without the consent of the byshop. He added ceremonies to publique mariages: and excommunicated Anastasius the Emperours, because he sayde that it was an office dewe onely to the Emperoure to commaunde, and not to be at a byshops commaundement: suche then was the courage of the spirite of Antichriste. Iustinus the Emperoure, as Isidorus wyrteth, made this Hormisdas a Patriarch of Rome being befoze but an Archebishop: who died a confessor, Anno. 523. From the time of Syluester, the Romaine prelates were Archebishops, for the space of twoo hundred years, that is from the yeare 320. vntill this yeare 520. at what tyme they were first made Patriarkes by the Emperour Iustinus. I declare this moze diligently, whereby the attentie reader may knowe by what degrees the Romain bishops crept vp to the Popedom it selfe, and what crasse the deuill wrought in them befoze the great Antechriste came, and was revealed to the full. So that as ye see the bishops of Rome. Here againe altered their name the seconde tyme, to title of greater dignitie, that is frō Archbishops to Patriarkes, and so the rest folowing for a season were called.

21. Iohn the first.

Iohn the firste a Thuscane, whome Theodoricus kyng of Italy sent, (for then they were subiect to Princes) as his oratour, with certaine other, vnto Iustinus the Emperour. This bishop being the wortheiest man of all this latter company, gaue a testimonie of his pure life, by suffering patiently vnder serued death. He decreed, and that very godly, that

The second booke of the

ly, that if any man were robbed of any thing, he should haue all restored againe. But I take it to be false that he should restore three churchyardes, enriched the churches with gistes, or decked the altars with golde, syluer, or precious stones, as Platina and other wyte, least he should secme nothing to haue increased the kingdome of Antichriste. There is to be seene comfortable Epistles of his to the byshops of Italy, whereby he warneth them, that they should not shrink from their purpose, but stande to it stoutly, although that the said king Theodoricus, fowly tainted with the Arrian heresy, had threathened to destroye them and all Italy. For the whiche at the tyrannous commaundement of Theodoricus, Anno. 527. hee perished at Rauenna through famine, stinke, & noysomnes in the pryson. As touching Arrius, thus Mantuan writeth of him.

This Arrius, euen the deadly bayne infecting mankinde,
And borne to breake Gods lawe, and quench the faithe
of Christian minde,

Had venomd sondry nacions infecting all the world,

22. Foelix the fourth.

54 Foelix the fourth was borne in Samia, being not verie carefull in his pastorall charge, and casting of the office of preaching, builded the church of Cosma and Damianus, he restored Saturninus temple, and repaired other temples of the dead. He commaunded that masse should be said only in halowed places. He made a partition betwene the Clergie and the people in the church. He excommunicated the Patriarke of Constantinople, misdemed of heresy: he commaunded that if a priest died, another should succeade him two dayes after, and commaunded precisely that they that lye a dying, should be annoynted, with hallowed oyle, and aied a confessor, Anno. 530.

Boniface

23. Boniface the seconde.

BONIFACE the seconde a Romaine, was made bishop, whē the Clergie were at great iatre, ready to go together by the eares: He made canons, especially this one, that within threē dayes after one bishop were dead, another should be appointed in his roome. He following Foelix, did seuer the Clergie frō the layetie, by making the quier in the church, and that for double pollicie, the one was, that by this meanes he might at length take frō the people both their place, and their voyce, whiche they had in chusing the bishops, & that it might not be lawefull for any of them to seue a bishop, or any of the Clergie in any cause, ciuill or criminall, before a tempoꝝall magistrate. But marke what happened these wretches thꝛough their pryde, as I thinke, Whyle euen like the Pharisees they wilbe counted holier then o-ther, with their shauen beades, their annoynted fingers, & seuered chauncelles, deuiding them selues from the sayth-
full, that were redeemed with the blood of Christe.

It is to be feared, least hereby they becom the Goates that in the last day shalbe deuided frō the lambes. Math. 25 as not pertaining to the mysticall body of Christe. It is easy to iudge howe muche these men swarue from Peter the Apostle, of whome they boaste so muche, to whome it was not lawefull in the tenth of the Actes, to decree of Cornelius, that he should be either a layeman, or a pꝛophane person: Boniface died a confessor, Anno. 532.

24. Iohn the seconde.

Iohn the seconde was a Romaine, who other wyse for his eloquencie was called Mercurie or Iuppiter, his embas-
sador. Iustinianus the Emperoure, sent vnto this man a cup of gold, of sixe pound waighte beset with pꝛecious stones, and

The second booke of the

nes, and two syluer cuppes of seuen pounde weight, and twoo syluer chalices, waying fiftene poundes, for a present from Constantinople, after he had condemned Athenius the Patriarke of heresie, and the sayde Emperoure commaunded his bishops, as (Crantzius witnesseth) to talke with the byshop in his name, moste friendly vnder benediction: this byshop died a confessor, Anno. 534. And as VVicelius saith, he did nothing of any balewe.

25. Agapetus the firste.

57 **A**gapetus the first a Romaine, sonne of a priest, called Cardinall Gordian, was sent by Theodatus kyng of the Gothes, as his Embassadour, to pacifie Iustinianus the Emperour, for the cruell murder of Amalasimitha a noble queene, and an excellent learned woman: whose worthy vertues the same Emperour reuerenced highly, who also procured his peace with spending saint Peters treasure: He decreed that on the sonday they should go in procession in the churches: And died a confessor, Anno. 535.

26. Syluerius.

58 **S**yluerius bozne in Capania, sonne of Hormisda a bishop of Rome, when Agapetus was dead, as he went on his voyage to the Emperoure, this man by the commaundement of Theodatus kyng of Gothes, was placed in his steade without the Emperours consent. Therefore by the prouocation of Vigilus a Dragon, who also did accuse him, that he would betraye Rome to the Gothes, he was banished into the Ile Pontus, by Theodora the Emperesse, and Antonina the wife of duke Bellisarius. So that it appeareth, the Popedom at that time was a thing but of small countenance, when they were sent as Embassadors at the commaundement of inferior princes, & could be depri-

be deppriued of their authoritie, put from their seate by women. At length Syluerius died miserably in his banishment being an hooded confessor, Anno. 537.

27. Vigilius.

Vigilius a Romaine, the crafty accuser of the sayd Syluerius, compassing the bishoprike by subtiltie, was aduanced into the sayde place by the forenamed women. Whereby Rome had then two bishops, one made by the Gothes, another by the Grekes, or rather by those Grekishe dames. And were used vrgently, but not vnworthely of them: for either of them receiued the reward of his rashnesse, for the one attayned the Popedom by craft, the other by might, and yet the Papistes will haue them bothe reckened among martyrs. Theodora did sue Vigilius, because he brake promise with her, and caused him first to be brought to Constantinople, there to be reuiled and beaten, and afterwarde with an halter about his necke to be drawen through the streete, and last of all, bee driuen into banishment. This man made certaine lessons of his owne for the holydayes to be redde in the church. He woulde haue the church of Rome to be taken for the mother of other churches: He appointed Candelmas daye to be kept holy daye, and that the masse should be sayde, the priest standing with his face into the East: He died a confessor, in the yere 554. in Sicilia. In these dayes was one Maurus, who preached and taught the hypocriticall life of monks. Also in his time Anno. 542. there was a terrible earthquake ouer all the world, as Vespergensis sayth.

59

28. Pelagius.

Pelagius a Romaine, aspired to the pontificall dignitie, in that time when the tyrant Totila, called Gods scourge, to the

60

The second booke of the

to the great comfort of the Goathes being their king, situated Italy, as Procopius wryteth. This Pelagius to please Totila and his companie, made a publique decree, that it was needeful to haue the authoritie of the prince, and consent of the people in creation of byshops. He in the midst of troubles of that time, hauing more regarde to aduance the Popedom, then Christianitie: decreed that the Clergie should mumble euery daye seuentimes, the canonicall howers. Abbots should be chosen by order, one magistrate should be sufficient to punish an hereticke: that in Lent priestes might say masse at nine of the clocke: and that euery Province should contayne twelue or tenne cities at the least. This man first auouched that the premacie of the churche of Rome was sette from Christe himselte, and not from men nor generall counceils. He buried together the bones of the firste Martyr Stephen and S. Laurences carcase. He allowed solemnities in remembrance of the dead, and for loue of gaynes he mingled them with the masse. And because he sometime him selfe was accused in a libell, that he had geuen occasion why Vigilius his predecessor was troubled, and deppriued, therfore he provided that such libelles should not be harde. But it is reported that he purged him selfe from the infamy of that libell by takinge an oathe, and kissing the crosse. He liued in the extreme tyme when Rome was besieged, & died a confessor, Anno. 566.

About the yeare of our Lorde 557. Totila king of Gothes, besieged Rome, whiche being miserably oppressed with extreme famine, was compelled to yelde it selfe to the flauery of the saluage people, vnder whiche it continued tenne yeares.

In the time of this Pope, a Pestilence raigned ouer all Italy, beginning in Liguria so contagiously, that the countrey was almoste destroyed of the inhabitours thereby. Vrspergensis.

29. Iohn the third.

Iohn the thirde a Romaine, was an especiall friende to Narsetes the Eunuche, gouernour of Italy, when the Gothes were ouercome: for he recovered his fauour towarde Rome, when it was in displeasure, and obtayned that hee was made consull, for then the bishop had almoste all the swaye in Rome. This man decreed contrary to his predecessour, that none ought to be called chiefe prieste, or vniuersall bishop, Distinctione 99. Nullus. Furthermore, taking away from the bishops chauncelours the laying on of handes, graunted it only to bishops, as Isidorus writeth. Afterwarde turning his minde, and taking delight in building, he finished Philip and Iacobs churche, whiche Vigilius had begonne, and restored the Sainctes tombes in the citie. Finally being a very olde mā, & taking great thought vpon occasion of straunge tempestes, he died at Rome, Anno, 577. In his time the Armenians became Christians.

61

30. Benedict the first.

Benedict the first a Romain, was bishop when the Lombardes spoyled Italy. And was a good bishop, because he did nothing worthy memorie: as Barnus and Functius write of him. But yet whiche is to be noted, for the worthinesse of the dede, he forbade that mē should treade on crosses made of marble, stone, or woode: And when there was great dearth in Rome, he or at the least wise Tiberius Augustus in his steade, brought corne out of Egypt, to succour them withall. He died for sorowe to se so many miseries in the citie, Anno, 582.

62

31. Pelagius the second.

Pelagius

The second booke of the

63

PElagius the seconde, while the citie was besieged, without the Princes commaundement, contrary to the custome was made bishop. Therefore to pacifie the Emperoure, he sent one Gregory a monke, to Constantinople: afterwarde he made the cloyster of Hermes a martyrs, and builded by S. Laurence pallasie from the foundation. He renewed the Canon for saying the howers, and commaunded Subdeacons, either to forsake their wiues, or els their ecclesiasticall functions, and appointed nyne p[re]fates to be song in the masse before the Canon: Peltis inguinaris, arising of great tempestes, and the contagiousnes of the aire tooke awaye this bishop among many other: This pestilence was cause of many superstitions, for then they firste began to thinke that Gods wrath was to be pleased: and the Letany of seuen partes was made by Gregorie. The occasion hereof saith V[er]gergen[sis] was, that a great part of Italy was drowned with great floudes.

32. Gregorie the great.

64

GREGorie the great a Romaine, was made byshop being before but a Monke and a Deacon. He was the best mā of all these Romaine Patriarkes, for learning and good life. He succeded Pelagius, vnwillingly refusing it, and in the ende cōpelled thereunto: he (though otherwys he was learned and Godly) yet because he was a Monke, burthened the church, and religion of God aboue all other, with more ceremonies, then had the Jewes. He turned his parentes houses into Monasteries, and dedicated the firste of them to S. Andrewe the Apostle. He made Scholes of quiresters, and made certaine songes for the church, according to Ambrose maner, which we call Antheims: He appointed one to be chaunter for the daye, another for the night. He gathered together the lawes of the holy fathers. He did deuise the order of masses, & linked the Cannons thereof toge-

of together, he caused the masses to be begonne with peeces of Psalmes. He commaunded to saye Kyrieleison nine tymes, and to chaunt Alleluia after the Graduell hee ioyned the same Alleluia, for Easter tyme to the Offertories. Hee added thre petitions to the Cannons of the masse: That is, Dies nostros in tua pace. &c. He commaunded that the Lordes prayer, should be either song or sayde, with a loude voyce ouer the comunition bread. He commaunded that masse shoulde be sayde ouer the dead carcases of saintes: And added to the Canonically howers, Deus in adiutorium, with Gloria patri: He deuised Letanies, and processions, & deuised the into these seuen orders, Clarke, Monkes, Nounes, Boyes, Laymen, Widowes, and married wyues. He suffered the Image of the blessed virgin Mary to be caried about withall, But not to be worshipped: Furthermore this Gregoric (as they shamefully imagine) compelled an Angell to put by his terrible swerde into his sheathe. By his indulgences he established certayne Racions, and pilgrimages vnto Images in the cite, according to the peoples deuotion. He solemnized the feast of the Purification of our Lady with wax candel, (whereof it is called Candelmas daye) and appointed the solemnitie of Palme Sondaye to be kept with processions. He added iiii. dayes to Lent faste, and hallowed the beginning thereof with Ashwednesdaye. He forbad those that should faste to eate fleshe, milke, butter, chese, or egges, because they seme to beare a taste of fleshe, and suffered them only to eate fishe, excepting also the greater sorte of fishes, whereof Mantuan sayth Fastor. 2.

Yet was it not against the lawe to fede on fishes small: For Gregorie forbad the great, but time misfordred all And stately tables combred are with fishe of larger sort So Gregories laws ar kept wher nede doth bear a siple port That in the shallowe brookes and floodes to find his fare: As for the great grown fulsom fishe in depth of seas they are.

1 The seconde booke of the

But holy peers that do with Peters line and gredy hooke,
Down to the bottom angle: can eche sort of fishes brooke.

Gregorie gaue tapers to the church, and furnished it
with quier Psalmes, Canticles, Odes, Hymns, and o-
ther heathen ceremonies: He buylded sixe Monasteries of
his owne coste in Sicilia, and dedicated Agathas church:
He forbade that women should resort to abbeyes, or that
Monkes should resort to Monneries. Also he woulde not
haue Monkes baptize, neither Monnes to be Godmothers.
He forbade him that had bene twise married to bee made
priests: And that priests should geue testimony of honest
life by taking an oathe: He was an upholder of pardons,
but not a seller of them. He was the first that gaue pardons
vpon certayne dayes, to suche as frequented the church.
He entertained straungers at his table. He added the Mo-
nkes of Hierusalem with necessaries, and gaue stipendes to
three thousande maydes: He allowed by decree the first five
counseils: He forbade that saintes Images should be broke,
or that one of the Clergie should at the Emperours com-
mandement serue in the warres, or that there should bee
two Metropolitans in one Province: He would haue a
bishop to be consecrate but ones, and would haue the laste
will and testament of euery man to be ratified. He made
foure bookes of Dialogues, to bolster up Purgatorie: He
allowed hallowing of ashes, washing of feete, worshipping
of the crosse, and masses to be saide for the dead, and (wher-
in the Papistes horribly belie him) he deliuered Traian the
Emperours soule from hell. He cōtemning the Britaines
sent Augustine a Monke, to reclaime the English Saxons
to the church of Rome: He rest from London the right of
the Archebishopske, and translated it by the same Augu-
stines meanes to Caunterburie. Al these thinges did Gre-
gorie as Patriarke of Rome, and died a confessor, Anno.
604. But although he doted in many superstitions, yet
more is falsely fathered on him the euer he did or thought.

33. Sabinianus.

Sabinianus boꝛne in Thusca, was a Prelate of no value, whofoꝛ the hate he bare to his predecessour Gregoꝛie, after he had published certaine flaunder's against him, commaunded that his booke's should be burned. This man being the last of the Romaſne Patriarkes, commaunded that the howers of the daye shoulde bee deuised by ringing of belles foꝛ the ecclesiasticall offices: & that they shoulde haue continuall burning lampes in the churche: At length he died an infamous death thꝛough feare that he conceiued of a terrible vision, which he sawe in the night time, An. 606.

65

The Christian deedes of

Gregoꝛie

NOWe to say somewhat touching the Christiā sayings and doinges of the foresaid Gregoꝛie: he fought stoutly against the supꝛemacie of the Pope the kingdome, in the very entraunce of the Popedom, and he wode in pieces with sharpe tauntes the title of vniuersal Patriarkeship, saying that suche an one was the foꝛerunner of Antichriste, an hypocrite, a tyrant, and Lucifer the vsurper of Gods power. He commaunded certaine Images that were of wonderfull excellent workmanship, to be thꝛowen into the Riuer Tiber, least religion should be corrupted by them. He commaunded prayer and fasting foꝛ the asswaging of the pestilence. He reclaymed the Gothes from the Arrians, to the vnitie of the church. He wꝛote Homilies in a pleasaunt stile following S. Augustine. He expounded the moſte part of the holy booke's of the Bible. He by common consent defaced the name of vniuersall byshop. And professed him selfe in his wꝛynges Seruus seruorum Dei, seruant to Gods seruantes, whereby he might shewe, howe farre he was

E y

from all

The seconde booke of the

from all ambition and desire of soueraintie: This title his posteritie hath continued, bearing the name, but for bearing the humilitie that belongeth therunto. At the length Gregorie did greatly lamente to se that howling and chaunting in the church had so taken place, that preaching of the Gospell was neglected. Beholde (quoth he among other sayings) the worlde is full of priestes, & yet in the lordes haruest are founde fewe labourers: We haue taken vpon vs the office, but we do not discharge the office. Brethren, I thinke that God suffereth dishonour of none more then of priestes (for the moste parte). If they se any liue in lowly estate, or liue continently, they scorne them. Consider therefore what becometh of the flocke, when Wolues are made shepheardes. These take charge of the sheepe, who are not afrayde to endaunger the liues of the Lordes fouldre, but they chaunge the office of their blessed function to the encrease of their ambition. We leaue Gods cause, & runne to worloly affaires: we enioye the place of holines, and are entangled with earthly matters, so that Baptist Mantuan saith of him in the thirde booke of his Pastor.

In speache he was ful eloquent, his workes are yet in store, He speaketh still, and by his workes he shall do euermore, He taught the quyristers to sing, in fogs was his delight.

Huldrics bishop of Augusta, sheweth a wonderful story of this bishop, in his Epistle to Nicolas the first, the effect whereof is, that this Gregorie did firste commaunde priestes to liue single life: but afterwarde when he perceiued, that they were geuen secretly to fleshy pleasure, and that hereupon many children were murdered, hee disannulled that commaundement, and sayde that it was better to marry, then geue occasion of murther: For whē on a time he sent a certaine woman vnto a fishepoole to take fishe, there were founde in the same poole sixe thousande beades of infantes, that had bene drowned therein: whiche he perceauing to procede of forced single life, with sighing and sorrowing,
he reueo

he reuoked that Canon: For as that Huldericus sheweth, they accompanied not onely with virgins and wyues, but also euen with their owne kindred, with mankind, yea and that whiche is horrible to be sayde, with brute beastes. After the tyme of this Gregorie, ensued more blindnes then was before. The puritie of doctrine decayed, & the church was darkened maruelously with mans traditions: For Monkerie with his manifold superstitions waxed great: Here withall sprang vp sale of masses, and praying to the dead, and the Lordes supper began to be an offering for the dead. Bishops also being deluded with visions of spirites, or rather of diuels, began to reuolte from the doctrine of faith to put affiance in good workes, and mans satisfactiō, as appeareth of Gregorie.

As it is euident of Gregorie, who in his Dialogues to Theodolinda, a very superstitious woman, telleth of dead men that appeared and craued to haue prayers and suffrages. This while Christianitie began to fall to ceremonies forthwith blinde superstition, by meanes of Monkerie began to crepe in. Gregorie as is mentioned before, sent Augustine a Romaine Monke, and other his companions, to the Englishmen, Anno. 596. not to preache Christe vnto them, whose doctrine the Brytaines had receiued more sincerely of Ioseph & the churches of Asia, But to thrust vpon them the Romain religion, patched vp with mans diuices and traditions. The Britaynes had alwayes the preaching of the truthe, sincere doctrine, and the liuely faith and such seruice as was deliuered to the Apostles by Gods commaundement: They had Christian churches, whereof Godfrey of Munmuthe, in the eight booke and fourth chapter of the actes of the Brittaines sayth thus: In the contrey of the Brittaines, Christianitie flourished hether to, which neuer failed among them since the Apostles time. But when Augustine came hee founde in their prouince seuen bishoprikes, and one Archebishoprike maintained by

22.10 The second Booke of the

godly Prelates, and many Abbots living by their handy labour, among whome the Lordes flocke kept true waye. It appeareth also that there were shepherdes among the that were diligent to preserve the puritie of doctrine, as was Dionotus, Anonius, and his fellowes, who in contēpt of the Romaines ceremonies sticke stoutly to it even to the death. Augustine entred the lande: not with the Gospell of Christian peace, but with the banner of his Apostleship, with his syluer crosse, his Letanie, his procession, images, painted puppettes, reliques, canticles, and bookes of ceremonies. But when by the authoritie of the king in the west part of England he summoned the byshops and doctours, that they accepting and communicating the Romaine customs should submitte them selues to him, Anno. 602. They going to the synode, did firste demaunde of a certaine wise man, that liued solitarily, whether it was lawefull to followe his commaundement, and forsake those traditions whiche they had receiued of their fathers: to whome hee answered. If he be a mā of God, followe him. They further asked howe they should proue that. We knowe quoth he, that the Lord commaunded saying: Take my yoke vpon you, and learne of me because I am gentle and lowlye of harte. Therefore if this Augustine be suche an one, it is crevible that he also beareth Christs burthen, and offereth it to you to beare: but if he be proude and cruell, it is euident that he is not of God, and ye ought not to regarde his talke. And howe shall we knowe that quoth they. Let Augustine (quoth he) and his company goe firste to the Synode: And if when ye come, he ryse vp to salute you, knowe ye that he is Christs his seruant, and obeye him. But if he disdain you, or make smale accompt of you, and shewe no token of curtesie in his countenaunce, seeing ye are the greater number, doe ye likewise contemne him. Therfore when they came to Augustine sitting ambiciouly on his stalle, and sawe that he gaue them no token of frendship, they by
and by

and by conceiuing displeasure, & noting him to be a proude
 perſone, did ſort with ouerthwart euery thing that he put
 forth: For he charged them that they did many thinges cō-
 trary to the cuſtome of the catholicke church, eſpecially in
 keeping their Eaſter, in miniſtring of baptiſme, and in their
 preaching, and that they regarded not mans tradiciōs: and
 he commaunded that in theſe and other thinges they ſhould
 followe the uſe of the church of Rome. But they answered
 that they would do none of theſe, neither take him for their
 Archebiſhop. Whereupon he promiſed them warre ſhould
 enſue, and threatned them fiercely to reuenge it by death,
 whiche immediately enſued. Reade Beda in his eccleſiaſti-
 call hiſtory of Englande, the ſeconde booke, and the ſecond
 chapter, and likewiſe the ſayde Godfrey. But I won-
 der muche of this crueltie of Auguſtine: For Gregorie be-
 fore had ſo diſcuſſed it, and wrote vnto him that it was not
 needfull in all churches to haue the ſame order of ceremo-
 nies: but that euery church might ordaine the beſte for it
 ſelfe. But ſuche was wonte to be the tyzanny of hypocrites:
 whereof Mantuan ſaythe.

The fathers of the Latin church to taxe they enterpriſe,
 And make them fondly force the Britains bend vnto the
 guiſe

Of Romiſh church againſt al right: with fooliſh hardines
 They raſhly, cauſe the auncient league of amitie to ceaſe.

As touching peace they ſaye that Rome ſhould rather
 make then marre,

To keepe mans lawe: ſo that Chriſtes lawe therby do neuer
 Iarre.

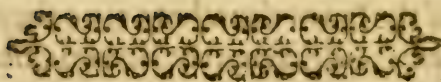
And faith with doctrine whiche allowed by the firſte Sy-
 node was

As it from Chriſte the light of life to all mankinde did
 paſſe.

And to ſpeake in fewe wordes, the Romaine biſhops were
 farres euen hether to, yet but falling from Chriſtes right

22.10 The second Booke of the

hande to the grounde, from whome the heauen departed,
Apocal. 6. and they are prefigured by the redde horse, vnto
whose ryder power was geuen to take alwaye peace from
the earth, and to murther to and fro, whereupon as in the
firste order the Romaine Prelates called bishops by their
true ministring the worde of God, and constant faith, were
starres abiding in Christe his right hande: so in this second
sort vnder the name of Archebishops and Patriarkes, by
the neglecting of the same wooorde, and their earthly affec-
tions, they were starres falling to the earth, Apocal. 6.
But in the thirde ranke, whiche shall followe vnder the
name of Popes and Antichristes, for their absolute
reuoiting from Christe, and open idolatries
they shal be the starres falling from
heauen to the earth. Apoc. 9.



THE THIRDE

Booke.

¶ Nowe ensueth the thirde sorte of Romaine bishops coming from euill to worse: For as the former company in the seconde booke shewed, declining from pure Christianitie, and enclining to Antichriste, so now appeareth in these, that the seede sowed by the forainer is growē vp, & Antichrist as it were appearing about the ground: who grewe still forward from greenesse to ripenesse, as shall appeare by these that followe, and so from ripenesse to rottennesse, which is to be hoped for in that already he is waxed so mellowe, that if he be not plucked from the tree, if it please God to sende a smale blaste of winde, he will fall of him selfe. Note therefore diligently gentil Reader what fruite ensueth and springeth of the former grayne. Reade, conferre, and then iudge, whether these men shewe them selues to be the vicars of Christe, or deceitful and mischeuous Antechristes, for by their fruites ye shall knowe them whether they are suche as they would be accompted.

Abaddon or the Latin

Antichriste.



In the yeare of our Lorde five hundred and foure, Phocas the tyrant, murdered his soueraigne lord Mauricius the Emperoure, with his wife, his brother, his children, and many nobles: From this yere adding to it two yeres to the beginning of the Popevome, established by Phocas, are five hundred sixty five yeares, from the consullship of M. T. Cicero, and An-

286 The second booke of the

and Antonius, as Bibliander Funccius, and other do evidently reckon it, at whiche time the Jewes (while their bishops iarmed for supremacie) lost their libertie: For Chyriste (as Bibliander gathers) in his reuelation (whiche by his dearely beloued Apostle Iohn, he deliuered to the church) foare tolde, that a certaine tyrannicall Emper should afflict the true church: as Nero and Domician, with others did. And calleth the beaste hauing two hornes like a lambe the enemy of Chyriste, whiche neuerthelesse should speake like a Dragon, like an euill spirite, and should rage as vniuersally as the firste beast did, whiche destroyed Peter and Paule, and great companies of saintes: whiche with her charmes, should so bewitch the worlde, and with monstrous workes should growe into suche admiration, that none might by or sell, but such as had the seale or the name of the beaste in his forehead. But as touching the name of the beaste, he shewes it mystically by these letters, $\chi \xi \varsigma$. Ch, X, St, & reciteth it to be discussed. This (saith Iohn) is wysedome, let him that hath vnderstanding accompt the number of the beast, for it is the number of a man, and his number is this. 666. Apocal. 13. What meane these markes but that wee should searche the time wherein this beaste should arise from the earth and the bottomlesse pitte, and should destroye the Chyristian common wealth: But howe shall a man apply it, if he haue not the certaine time, when Pompeietoke the scepter from the Jewes, according to the notable prophecie of Iacob, & entering the temple, prophaned the Sanctum sanctorum. But that was done as Iosephus wyrteth, in the time of Tullius consulship, the 60. yeare before Chyriste was borne. To these thre score yeares adde six hundred, untill after the death of the sayd Gregorie the great, who prophecied that he should be Antechriste, whiche would be compted vniuersall bishop, or head of all churches. Therefore marke well what kinde of times happened in the 666. yeare after Hierusalem was taken by the Romaynes

Remaines, Pompeie being their general, and you shall see
straunge matters fall out, at the time that this Phocas was
Emperour, of whome VVilliam Stantphurdus wyrteth
as foloweth.

The Empier Phocas chokes, and doth the Popedome first
aduaunce,

By wicked writts about his Empier sent, for to enhaunce,
And to confirme moſte ſure foray vnto the after age
The premacy of Rome, and of the dragon that doth rage
Against Gods power.

Furthermoze applye this miſticall number of 666. con-
taining highe wiſedom in it fro the time of Chyiſtes birch,
or from the tyme of his paſſion, or from the xv. yere of Do-
mician, at whiche time the reuelation was wyrtten, and ſtil
ye ſhal finde ſome moſterous thing wrought in the church.
But to retorne to the matter of Englande: In the yere
of Chyiſte 593. Colman, Harding, and Fabian ſaye, that
the raigne of the ſeuene kinges at one time began: whereby
1735. yeaeres after Brutus their firſt king, the royall eſtate
of the Brytiſhe king ceaſed. For as Paulus Diaconus wyrt-
teth in his fourth booke, the Britaines founde that the Sax-
ons were in ſteade of ſuccourers, ſuppreſſours and cruell
enemies, vntruſty, warring rigorouſly vpon them, who
had entertained them for ayde. Anno 596. the foresaid Au-
guſtine ſent from Gregorie, came into Englande, who at
his comming did not reprove, but maintaine, and vpholde
the wicked treaſons, the horrible robberies, & the ſlaugh-
ters moze cruell then were Neroes, whiche the Saxons com-
mitted. Anno 600. Gregorie gaue to Auguſtine his by-
ſhops pall. Thereby as was ſayde, London was ſpoyled of
her right without all order, to the deſtruction bothe of the
commonweale and of religion, and finally the vndoing of
the Brytiſhe kingdome, and thereupon are ſumptuous te-
mples buildd. Before that time the Britains had their chur-
ches dedicated to eternall God the father, and to our ſa-
uiour

The thirde booke of the

uour his sonne Iesus Chyiste. But afterwarde the Saxons did cōsecrate their temples to Images, and dead sainctes, Anno. 604. the Chyristia Emperour Maurice being slaine, Phocas an adulterer and a murtherer, obtayned the seate imperiall, and in him the maiestie of the Cæsars, and the moste noble Empire of the Grekes decayed together. As for the Romaine Empire that was weakened and empai-red, yea and at length brought to nothing, by meanes of the Popedome whiche he had graunted and establisshed. Anno 606. in Nouember and December, as Paulus Diaconus writeth in his 18. booke, euen at the rising and beginning of the Popedome, there appeared a wonderfull great blasing starre: There were straunge sightes and monstres of the Sea, shewed them selues to the terrour of many.

Thus in y time of this Phocas murderer of the Emperour (whiche is to be noted as a misterie concerning the Popes) Papistrie and Mahumets religion began bothe together at one time, which corrupted, darkened, and weakened the doctrine of the sonne of God in many regions. For in another yeare of the same Phocas, as Bibliander writeth, Mahumet recited the Alcoran, so that (saith hee) the Eagles three heades awaked all at ones, according to the heauenly vision in the fourth booke of Esdras: that is to saye Phocas him selfe, Pope Boniface, & Mahumet the Arabian, now followeth the thirde troupe of Romishe Popes, whiche is deuided into fīue partes.

The firste parce of this thirde troupes of the Popes or Romaine Antechristes, prophesied of by the names of Sodome or Egypt. Apocal. 11. vntill the time of Pope Iohn the eight.

1. Boniface the thirde.

66

A Bout this time the bishoppes of Constantinople ende-uoured to obtaine the title of vniuersall bishop, and to haue their Church called the head of all Churches, vsing these

these fonde reasons, that because the Emperour beinge chiefe of all Princes kepte at Constantinople, therefore he shoulde be the chiefest Church, and there the chiefe bishop: This ambitio enflamed many to speake and wyte against it, but especiall the late Gregorye who in this wyse reproued Iohn bishop of Constantinople for the same: Sayinge, None of my predecessors (although the Emperours began first in Rome, and were wont to hyde there onelye, and yet do keepe the title thereof) durste take vppon them this title of vniuersall bishop. And againe Gregorye sayd plainlye that such a one was the forerunner of Antichrist. Yet notwithstanding that the Church of Constantinople with great infamye preuailed not herein, because that Antichrist or the whoze of Babilon according to the 13. of the Reuelation shoulde be in the Citty builded on seuen hilles, that is Rome it selfe, For so diuers auctors testifie that onelye Rome is knowen to be builded on vii. hills: and certayne it is that when this Reuelation was wrytten, Rome was then the greatest Citty being built on seuen hills, as Mantuan testifieth in the life of Syluester, speaking of S. Blaze at the ende of the first booke. And the fulnesse of the time prophesied of, now drawing nigh, this Boniface the thirde Anno 607. by the meanes of Phocas the Emperour an adulterer, traytour, and murtherer of his Lorde and soueraine Maurice the Emperour with his wife, and children) was aduanced to be bishop of Rome with much hurley burley and greate tumulte, and in despite of manye bishops and Churches standinge against it, he is excolled, confirmed and worshipped as Lorde and Prince of all bishoppes: By great sute (but greater bribery) he obtained of the sayde bloudye Emperour, that Rome shoulde be called the head of all Churches, partlye by the same reasons that Constantinople vsed (as Platina sayth) he where the heade of the Emperour was, there shoulde be the heade Church, againe the Emperours had their beginninge in Rome,

The thirde booke of the

Rome, againe though some of them kept at Constantino-
ple, yet euer they bare the name of Rome, as Romaine
Emperours: finally Peter deliuered to Rome y^e keyes of
heauen and hell, A feeble reason thoughe it had bene true.
Thus at this time as an adulterer by treason and murder
blurped the Emperre, so of the same man this ambitious
Boniface obtained by bribery to be vniuersall bishop, and
consequently by the sayinge of his owne predecessour to be
the forerunner of Antichrist.

He decreed in a Synode that vnder the paine of excom-
munication one Pope beinge deade, another should not be
chosen before y^e third day after: Also the same penaltie for
such as sought to be bishops by fauour or bribery, he de-
creed that a bishoppe should be chosen by the voyces of the
clergie and the people together, and y^e election to be good
if it were ratified and allowed first by the Prince or chiefe
parson of the place, and last of all confirmed by the Popes
auctoritie, and wth these wordes of his, Wee will and
commaunde. From this time forwarde the puritie of the
Gospell decreased and superstition increased: Likewise y^e
Emperre was at this time mightely weakened, for France
Germanye, Lombardy and Spaine reuolted and forsoke
the Emperre, & beside Celdroa kinge of Persia invaded and
wanne away many countreys and Citties in the East, and
among them Hierusalem: Boniface hauinge enioyed his
auctoritie scante a yeare dyed: From this time sayth VC-
pergensis the Romain Emperre was neuer without great
trouble, miserie and mishap.

2. Boniface the fourth.

67 **B**oniface the fourth borne in Marcia, obtained of Phocas
the Emperour that a Church in Rome called Panthe-
on, which the heathen had dedicated to all their gods and
idols, should be translated from the worshipping of Idols
to the

to the seruice of Chrift, and be dedicate to al Saincts, and so called all hallowes Churche: An vngodly and blasphemous alteratiō, and contrary to S. Pauls doctrine, that Christians should turne that to Gods seruice, which was dedicate to idols. He appointed þ feast of alhallowes day, and that the Pope on that doye should say a long masse: he also appointed the corps cloth to be had at masse: he gaue moncks leaue to baptize and absolue. In this Popes time God punished þ wickednes of Phocas, who was reft both of Emperre & lyfe, by his successour Heraclius, for hauinge his handes and feete cut of, he was throwne into the sea.

3. Theodatus.

THEodatus the first was a Romaine, the sonne of one Steuen a subdeacon: he deuised a newe founde aliance betwene the Godfather and þ goddaughter, and betwene the godmother and her godsonne, calling it spirituall cōsanguinitie: and therefore he commaunded that neyther þ godfather nor his godsonne should marrye the goddaughter, and so of the godmother likewise: which is one token giuen to know Antichrist by, for biddinge and makinge vnlawful (as Tacianus Montanus, and other heretikes do) honest marriage, which God hath made lawfull. At this time raigned such a straunge lothsome kinde of leprosye disfiguring men in such sort, that one coulde not discerne another by the face: Theodatus died Anno 618. in þ thirde yeare of his Popedome. Here note by the waye that none of the Popes from this time liued longe, which wroughte not some notorious acte for the maintenance of the tyranny of the Sea of Rome.

68

4. Boniface the fiste.

BONiface the fiste was bozne in Campania, he decreed þ holye places shoulde be rescues and maintenaunce for theenes.

69

The thirde booke of the

sheeues, murderers and leude parsons, making the churches, churchyards, chappels & such others to be sanctuaries for them, and that no man should draw them away by violence that fled thether. He commaunded that none but deacons shoulde handle the reliques of Saints: furthermore that a will and testament being made by commaundement of the Prince shoulde stande in force, which prerogatives his successors did afterwarde vsurpe to themselves, that no testamente shoulde be good, unlesse it were allowed by them. He dyed Anno. 623.

5. Honorius the first.

70 HONORius boine in Cāpania was a good Pope (as Vviciellius saith) for diligēce in building Churches, deckīg them with golde & siluer, but a negligent pastoz for ought that is read of him in feeding Christ his flocke. Amonge other temples and monasteries that he founded, he honged S. Peters Church wth cloth of Tissew, which with 8 Emperours consente were taken out of Ianus Capitol or Romulus temple: hee deuised holye roode dape, and added to the Letanye the prayinge vnto dead saintes, Sancta maria, sancta Gregori &c. and commaunded to go about the streets in procession euery Sabboth day. This Honorius died Anno 634. in whose time Mahumet arose, the auctoz of the Turke religion.

6. Seuerinus the second.

71 SEuerinus or Zepherinus the second, was cōfirmed Pope in the name of Heraclius the Emperour, by Isacius his luetenant in Italye. This Pope also was very carefull to build vp Churches of dead saintes, but carelesse of buildinge by the Gospell: wherevpon Isacius brake into the Church treasure, and perforce toke away the great heapes of

pes of riches, & priestes to their power defending the same: for then (euen by Gods iust punishment) the Sarracens wan from the Romaines, Damascus, Arabia, Phoenicia, Egypt, and other kingdomes of the world, Mahumets power encreased still against them: and as for the Emperours souldiers they were dyuene to great pouertye and wante of all thinges, and the houghe heapes of the Churches houred treasury encreased to no bodys profit. For (sayth Platina) in this dainger of Mahumet, the priests loked that the laitye should beare the charge of this, to withstand the enemyes of Christendome: againe the laitye looked that the clergye for defence of Religion shoulde promise, and giue their money for the maintenaunce of the warre, and should not waste their wealth prodigallie to worse purposes, as for the most part they doe, spendinge plentifullye their riches gotten by alimose deedes and with the bloud of martyrs, vppon statelye and massye plate of siluer and golde: hauinge little care of the world to come, despyng God and mā, whom they serue only for luter sake. Plat. in Boniface the .5. This made Isacius with his souldiours to burst into the Churches treasury. Seuerinus dyed Anno 636.

7. Iohn the fourth.

Iohn the fourth, learning by his predecessours harmes howe to vse ryches better, did redeme out of captiuitie with that money, whiche Isacius lefte in Lateran, his countreimen the Assirians and Dalmacians, whome the Lombardes had taken prisoners in battell. And yet least the like deede shoulde be attempted against the church anye more, euen sone after in the beginning of his Popedom, he decreed, that the church goodes being so purloyned, should be recompenced fower times double. He wrote to Englande concerning the keeping of Easter, and against the Pelagian heresy: Hee transported from Dalmacia to

If,

Rome

The thirde booke of the

Rome, the dead bodie of two martyrs, Vincentius and Anastasius, rather to hurt liue Christians with committing Idolatry in worshipping them, then that the saluage people should harme the dead bodie. Hee died ere he had reigned Pope two yeares, Anno. 638. Platina reporteth that in this mans tyme, a certayne priest robbed the tombe of Rotharis in S. John Baptistes church: for (sayth he) they were wonte to burie certayne precious thinges with kinges bodie. The like thing happened of late tyme to Cardinall Allouissius, Patriarke of Aquilia, for his graue being burst vp, he was robbed by those, whome he from very base estate had aduanced to the dignitie of priestes and better calling.

8. Theodorus.

73 **T**heodorus the firste was a Grecian bozne, the sonne of Theodorus byshop of Hierusalem, hee builded manye churches in Rome, and golden shynes for saintes. He set vp the reliques of Saintes in golde & siluer in the church. He forbade that mariage made after a single bowe, shoulde be broken. He depyued Pyrrus byshop of Constantinople, for heresy: He appointed that tapers should be halowed on Easter eue for Easter time: He died, Anno. 646.

9. Martin the first.

74 **M**artin the first a Tuderinian bozne, made lawes for keeping holy dayes, and decking of churches, suche as the Idolatours before were wot to kepe: He gaue straight charge that priestes should haue their polles, and that bishops should make euery yeare as they call it, an Holye Chisme, and sende it to euery church in their Diocese: He burthened the Clergie with bowe of single life, and appointed that a couple being married, ere they lay together,

the bridegrome & bypde, should haue the priestes blessing. He commaunded also, that priestes houses should be buylt next to the church: That Monkes shoud not go out of the abbies without the Abbots leaue: & in a Synode at Rome that bishops should not transpore the church goodes to their owne priuate vse. He died Anno. 656. V Vicelius sayth, he was very vehement against certaine sectes, excommunicating them whome he ought by the scripture to haue admonished. He deposed Paule Patriarke of Constantino-ple, not admonishing him first once or twise, according to S. Pauls rule: for the whiche he was bounde in chaynes, and so brought to Constantinople, by the Emperour Constantinus, wher in banishmēt he died in great miserie. An. 653.

10. Eugenius the first.

EVgenius the firste was a Romaine, commended for his manners. But V Vicelius saith, this Pope did neuer any notable dede: but decreed that bishops should haue pri-
sons to punish priestes. Thus by little and little, they en-
croched the power of temporall swearde: certaine letters
were sent vnto him from Constantinople, contayning he-
resie, whiche were so detested, that saith Platina, the Cler-
gie it selfe toke vpon them to forbidde the Pope to saye
masse in S. Maries church, vntlesse he would firste burne
the letters, then might the Clergie controll the Popes
slackenes or error in religion.

75

11. Vitellianus.

Vitellianus borne in Campania, being an excellent musi-
cian, wrote the ecclesiasticall Canon, he broughte sin-
ging and organs into the church. He accused one Iohn
minister in a certaine church in Crete, vnto the bishop of
that place, for hauing a wife. He made the Latin howers,
ff ii songes,

76

The thirde booke of the

songes, masses, idolatry, and ceremonies, adding and turning all into Latine, about the yeare of Christes incarnation. 666. which was the number of the name of the beast spoken of in the 13. of the Apocal. Here therefore is to be noted, that the number of the beast agreeth vnto this time, secondly the number of the yeares contained in the name of the beast, is founde out in this woorde $\lambda\gamma\tau\epsilon\iota\nu\omicron\varsigma$: as who would saye, that Antechriste shalbe a Latin, or in the Latin church, who shall come to his perfection in the yeare. 666. Also the letters of his name shall amounte to this number, and last of all is to be noted how that beside this Lateinos expressed the Latin bishop, and the time of Antechriste, it agreeth with the straunge doingses of this tyme, that all thinges were turned into Latin in the church. And because that this mistery of sixe hundred sixty sixe, spoken of in the Reuelation, may appeare euen to the moste simple to agree vnto the church of Rome, as in this place is saide: it is first to be considered that the auuncient father Ireneus, being immediatly after the Apostles, reading this place, and considering of the woordes of S. Iohn, saying: Let him that hath wisdom counte the number of the beast, for it is the number of a man, and his number is sixe hundred sixty sixe. Ireneus I saye, considering of these woordes, did at the length finde out that this number agreed to this Greeke name $\lambda\gamma\tau\epsilon\iota\nu\omicron\varsigma$ and therefore he sayde, that surely Antechriste should be a Latin and in the Latin church: for the Grekes, in whose tongue the Reuelation was written, do expresse their numbers by their letters, as we do by figures. And in their numbringe this letter λ the firste letter of that name, standeth for thirty: the next letter α standeth for one: the thirde letter τ for thre hundred: the iiii. letter ϵ for five, the fift letter ι for tenne: the sixte letter ν for fiftie: the seuenth letter σ for threscore and tenne: and the eight and last letter, ς standeth for two hundred. So that if these eight numbers, that is: thirty, one, thre hundred,

dzed,

hundred, five, ten, fifty, seventy, and two hundred, be added together, they make five hundred sixty six sumpe. Againe number so the letters in this worde in *Alphabeticall* Ecclesia Italica, that is the Italian church, and ye shall finde it also make iump six hundred sixty six. For in the former worde of these two, there are eight letters; whereof the first is standing for five, the second in value twenty, and so the thirde is that is twenty, the fourth that is thirty, the fift that is eight, the six that is two hundred, the seventh is that is tenne, the eight is and that standeth for one: All whiche numbers added together, make. 294.

Nowe to come to the latter worde in *Alphabeticall* in it are seven letters, the first is and is euer set in the Greckian numbers for ten, the seconde for three hundred, the third for one, the fourth for thirty, the fift for tenne, the six for twenty, the seventh and last, is for one: all whiche seven numbers amounte to three hundred seventy and two, then vnto this adde the number of the former word, whiche was two hundred ninety four, and the whole somme is iump six hundred sixty six. Furthermore, in the same thirtene chapter, and the firste verse thereof, S. Iohn speaking of this beaste, saith that the beaste had seven heades. And in the seventeenth of the Revelation, the Angell doth expounde this misery vnto Iohn saying: the seven heades were vii. mountaines vpon which the woman (meaninge the fozenamed whoze of Babilon) doth sit: and afterwarde againe he saith that the same woman whom Iohn saw sitting on the beast with seven heades, is that great Citty which hath rule ouer the kinges of the earth: At which time it is manifest to all the world, that Rome had the soveraigntie and Emperre of all the world, and that it was then the great Citty, and none but it, of whom this might be said: neither is it knowne that anye other Citty is, or hath bene built vpon seven hilles. And that Rome is so, it appeareth by diuers writers Romaines and other, that

10 The thirde Booke of the

report it as they haue seene it: Amonge other Munster in his Topographie doth not only in the description of Rome testifie that there are seuen hilles but also sheweth the names of the menerye one which are these: Auentinus, Capitolinus, Palatinus, Caelus, Exquelinus, Viminalis and Quirinalis hill. Propertius the Poet confirmeth it briefly in a verse saying thus of Rome, Septem vrbs alta iugis toti quæ præsidet orbi: the like hath Virgil in his Georgicks, Septem quæ vno sibi muro circumdedit arces, speakinge it of Rome. Mantuan in his Fast. li. 2. doth in like maner describe Rome, calling it Romulea septem cū Collibus urbem. So of the Grekes it is called Heptalophos, wherin Hepta signifieth 7. and lophos an hil, head or top.

This Vitellianus commaunded shauings and annointings of the clergye to be vsed, geuing vnder these markes licens to buy and sell pardons in the Church, as was prophesied of Antichrist: & after he had choaked the Church with much paltrye dyed. At this time at the fulnesse of Antichrist, wōkery grew into superstitious estimation. As this time also these two straunge thinges were wrought: Abbeis were first founded for monkes, kinges were shaued and made monkes.

12. Theodatus the second.

77

Theodatus the second a Romaine borne, was made Pope beinge but a monke: He bestowed great cost to make a sumptuous abbey of that, from whence he came: He gaue licence to mōkes to transport Benedict Nursin patriarche of his own order with a scholesister of theirs from Calsim mount into Fraunce. At this time were manye straunge thinges as a blasinge starre appearing 3. monethes continually, with great raine & often thonders, with a straunge Rainbowe and earthquakes, suche as the like were neuer heard of. And some say that the corne being beaten downe
with

with these strange tempests of vaine, blo spring vp againe
and grew to ripenelle: For these thinges Theodatus cau-
sed prayers often to be said, and dyed Anno 675.

13. Donus the first.

Donus the first, was made Pope in a miserable ymye,
when the fieldes and the corne were burnt vp with thys
der, ligheninges and howers: He as (Popes vse) beauti-
fied S. Peters porche with pillers: And after he had puni-
shed certaine Nestoria heretikes, he scattered the in others
abbets in Italy. He restozed certayne of the churches, he de-
uided the Clergie into diuers owners, and aduanced them
with seuerall kindes of honour, and dignitie. After much
controuersie he made subiect to Rome Rauennas church,
Theodorus the Archebishop therof, agteing to it throug
the Popes flattery, whiche church befoze was called Al-
liocephalis. After he had done manye suche deedes he dyed,
Anno. 679.

78

12

14. Agathon the first.

Agathon the first, as Gratian wisely Distinctly, being
a Monke of Sicill, comaunded that the Popes decrees
should be taken for as canonicall and authentical, as the
Apostles wytyngs. So he gaue as great auctoritie to the
masse, whiche was clouted together by sauyn Popes. But
wickedly he cōdemned the matrage of ministers of the La-
tine church: He sent one John a Monke and Archedeacon
of Rome, into Englande, Anno 679, to teache them here
the manner of their reading, singing, & ceremonies in their
churches. And the better to vetter his knackes of celebra-
tions and sacrifices, as Beda wyrteth in his fourth booke
18. chapter, de Gestis Anglorum. He sent his Oratours
John bishop of Portua, and John Deacon of the Romaine

79

++ The thirde Booke of the

churche to the first Synode of Constantinople, and against the Monothelites he sent one Agathus. In the whiche Synode the Clergie of the Greke churche, were allowed marriage, and the Latin churche forbidden it. Also among other thinges then done the eight daye after Easter, Anno 681. the said John of Portua, did first of al say y^e Latin masse openly before the Prince and the Patriarke, and people of Constantinople, all men allowing it for nouelties sake, as a newefounde thing, whiche taking roote hereupon, was receiued in all churches, whiche helde vpon the Pope. In this Popes time, after strange Eclipse, both of Sunne and Moone, was a Pestilence so contagious in Rome, that the Pope him selfe died thereof. The seate then was voyde a yeare and a halfe.

87

15. Leo the second.

81

Leo the seconde was a Souke very learned, as well in Greke as in Latin, and so skilfull in Musick, that hee brought the notes of the Psalmes and Hymnes to better harmonie. He confirmed the first Synode partly to establishe the masse, partly because by it also the Clergie of the West churches were forbidden marriage. He translated into Latin the ordinance of marriage. He appointed that the Pope should be borne aboute, and be killed of the people, while masse was saying: Also y^e if neede did require there should be Christening euery daye. He would haue (for their sake of Rauenna) no election of any bishop to stande in force, unless hee were first confirmed by the bishop of Rome: But (sayth V. Vicebius) without payinge for his pall, or anye other money, which sayth Platina I would it were kept still in Rome: for out of this bribing at this day many mischieues arise. For as yet they durst not enterprise wholly such polling, as they did afterwarde aboute 1000. yeares after Christe: for in time past the vi. Princes of Italye did con-

27

Arme the bishops of Italy: yea, and the Pope him selfe: Afterwarde the Emperour Constantine the fourth, agreing thereunto, the election was againe ratified in the handes of the Clergie and the Laitie. But the Prelates of Rauenna, being emboldened because that the court of the sixe states was among thē, would not obey the church of Rome, but auouched that they were egall in dignitie. And thus Foelix being their bishop after Theodorus, went about to shake of the Popes yoke, and to recouer their lost libertie. But the Emperour that was then Iustinian, sonne of the sayde Constantinus, being set on by Leo, withstandeth the purpose of Foelix, and after he had by assaulte wonne the towne, he boared out the byshops eyes with a whot burning iron. Leo befoze the ende of his tenne monethes died Anno. 685. in which time the moone was in a monstrous and straunge Eclipse, appearing as redde as bloud all the night long, diuers nightes together.

16 Benedictus the second.

Benedict the second, whose holinesse (they said) moued the Emperour Constantine the fourth (if they father not a falsehode on him after his death) to decree, that henceforth the Pope of Rome should haue authoritie ouer the people without the licence of the Emperoure, or the sixe states of Italy, whiche lasted not long. He reedified diuers temples enriching them with vessels of golde, syluer and guilt, with coapes of cloth of tissue, and cloth of gold, and other iewels, according to the Jewishe ceremonies: and this Pope was the firste that toke vpon him to be called Christes vicar on earth. Out of Vesuius hyll in Campania, suche aboundaunce of fier spouted, that it burnt vp all the countries, men and cattell rounde about: after whiche it is euident that there ensued, Anno 686. bloudshed, burning, spoling, and the death of Princes, and especially of this

Benedict

The thirde booke of the

Benedict a Pope of tenne monethes.

17. Iohn the fift.

83 Iohn the fift was bozne in Siria, he first of all toke consecration of thzee bishops, of the bishop of Hostia, Portua, & Veliterne, whiche custome he appointed to be keppe of his successours. And his posteritie do kepe this vse euen vnto this daye in our Sauours church at Lateran. In his Popedome he fell sicke, in the whiche time he wrote a bayne and vnlearned booke, touching the dignitie of the pall of an Archebyschop.

18. Conon.

84 Conon a Thracian, was made Pope after much wangling betwene the Romaines, who would haue elected one Peter an Archebyschop, and the host, preferring one Iohn a priest. This Conon being established, fell sicke and died, Anno 689. He made one Kilianus being before a Scottishe Donke a bishop, and sent him with other into Germanie, to winne the East part of Fraunce to y church of Rome. But this Kilian & his company, were at the first slayne of their Auditors, and buried at Herbipolis. One Paschal an Archedeacon, and Treasurer to the said Conon, in this Popes life bribed Iohn Platina, one of the sixe princes of Italy, to make him Pope after the death of Conon. Platina tooke the mony, but he perfourmed not the coneuant, neyther restored the money.

19. Sergius the first.

85 At this time was great hurle burly about the election of the Pope: Some chose Theodorus a priest, some Paschal an Archedeacon. And whyle euery one did ambitiously

tiouſſye maintaine his owne faction, either partie with the
 men of his owne ſide kept poſſeſſiō in ſome part of Lateran
 pallaice: But when the chiefe of the clergye, the Romai-
 nes, & the army ſawe, that this ſedition would were blou-
 dye, they agreed to appeaſe this tumult, & reiecting both
 other they choſe Sergius an Aſſyrian bozne, & brought him
 to Lateran Church, and braſting vp the doores they drue
 oute the ſeditious electors, and compelled Theodor & Paſ-
 chal to ſalute Sergius as Pope. He beſtowed great coſt in
 trimming the temples with guilding, images, golden cā-
 delſticks, and curious maſons worke, riche clothes, & ſuch
 ſtuffe: He (they ſay) founde a peece of Chriſt his Croſſe in
 a braſen cofer: He repayed the images of the Apoſtles be-
 ing worne out with continuance: He ſet a new patche vpon
 the maſſe, commaunding that Agnus Dei ſhould be ſonge
 thriſe whē the pteſt is breaking the bread. And on the day
 of the annuntiation of the virgin to ſing proceſſion: He re-
 claymed the Church of Aquilia which began to decline
 from Papiftrye. He alſo by his monks allured the Saxons
 & Frigians to the ſame ſuperſtition: While Aldhelmus an
 Engliſhman waited at Rome to be admitted to a biſhop-
 ricke, he hard the Pope accused of adulterye, the childe be-
 ing new bozne which was fathered vpon him, Aldhelm^e
 therefore did ſecretly admoniſhe the Pope of this wicked-
 nes. Sergius dyed Anno. 701.

20. Iohn the ſixt.

Iohn the ſixt a Grecian bozne, beinge much delighted in
 vanities as his predeceſſors were, was very curious in
 decking the temples. In the time of famine and warre, he
 nouriſhed a great number of poore men with the treasures
 of the Church (being in deede the wortheſt of al Popes for
 ſuch almes deedes) alſo he redeemed diuers priſoners oute
 of bondage: And with threathinge cauſed Giſulphus cap-
 taine

The thirde booke of the

raine of Beneuent (who then wasted Campania) to returne home. This man (as it appeareth) was because of Sergius adultery elected only Pope, and not confirmed, Sergius being restorde againe; and therfore he is not reckened among the Popes. Peter Premonstratenſis sayth, that Iohn was thrust out againe because of his vnlawful entrance, & therfore he is not enrolled among the Popes.

21. Iohn the seuenth.

- 87 Iohn the seuenth a Grecian, was delighted in nothinge but superstitious garnishinge Churches and images of Saints, for which he is muche commended: but not one worde spoken of him touching preaching the Gospell. Hee dyed Anno. 707.

22. Sifinius the second.

- 88 Sifinius or Sozymus after great conceſſion with Dioscorus about the Popedome at length obtayned it: Hee was so sore sicke of the gout, that hee liued Pope but xx. dayes, being neither able to sturre, nor to eat any thinge: Nauelerus wytteth that he was poisoned by the said Dioscorus in the same yeare that Iohn the seuenth dyed.

23. Constantine the first.

- 89 Constantine the first being sent for by Iustitian the Emperour to come to Constantinople, was the first that euer offered his soueraigne to kisse his feete. At his returne home he condemned Philip Burdan of impiety, because he could not abide the abhominations of Idols; and toke the Images out of the Church. Furthermore he commaunded that the picture of the Emperour (counting the godly Prince a wicked heretike) should not be receiued, though it were

It were engrauen in golde, or silver: he cursed all the Emperours to yne: And holdinge a counsell at Rome, he decreed that Images should be had in the Church, & should be worshipped with great reuerence contrary to al Scripture. After this hee moued one Anastasius a mainteyner of images against the said Philippicus, who apprehending him, rest him of his kingdome, and put out his eyes: when the bishop of Ticinum rebelled against his Metropolitane the Archbishop of Mediolan, the Pope would not reconcile him, but falsely made him tributary by stealth to the Sea of Rome, whereby that bishopricke hath brought it selfe to perpetual bondage. Kinredus and Offa two kings of the Englishe Saxons for their pleasures made a voyage to Rome, and when they were there, the Pope made theym forsake their kingdomes, & turned them into monkes: hee dyed Anno 715. He was the first that gaue his feete to be killed of Emperours.

24. Gregory the seconde.

Gregory the second bestowed his time in repayring and building spiritual houses & Churches with great cosse: Hee forbad a nonne, a nouelle, an abbesse, a deaconesse or a spirituall Godmother to marrye: He ordained that masse should be said euery friday in Lent: and caused prayers often to be said because of straung sights in y^e ayre: He would haue masse said no where but in an hallowed place: He persecuted euen to death, those that would not worship images. By his authority he compelled Luith Prandus king of Italye at the first withstanding it, to ratifye Arithperus donations beinge vniuste, onely to maintaine the roial of the clergye: He moued the subiectes of the Emperour Leo to breake into open rebellio, because their images were taken away: He caused Spaine, AEmilia, Luguria, Italye and other countreys to revolt, and despye their obeylance to
the

The thirde booke of the

the Emperour. The Emperour would haue no worship-
ping of images in the Church, and therefore the Pope did
both excommunicate him & put hym from his kingdome, &
threathned him eternall dampnation. And thus the Empe-
rours of the East lost their title in Italye. Gregory dyed
Anno 731.

25 Gregory the third.

91

Gregory the third was a stout champion for the Church
of Rome and their ambitio. He did excommunicate his
soueraigne the Emperour Leo, because he destroyed ima-
ges. He ioyned to him Carolus Metellus & bastard lieue-
tenant of the Frenchmen, to maintaine the estate of the
bishop of Rome against the Lombardes: By helpe of the
Lombardes, he drave the Grecians out of Italy. And af-
terwarde oppressed the Lombardes them selues by the
helpe of Fraunce, and absolved all Italy from the oath of
their dewe alleageance sworne to the Empire. He busied
him selfe in taking care, and bestowing costes on churches,
abbeyes, celles, altars, & Images. In a Synode at Rome,
he maintained that the Images of dead saintes should be
worshipped, decreeing excommunication against those that
would do the contrary. He layde by in Peters Pallayce &
reliques of saintes, and commaunded that on euery daye
masse should be said there to them. In the Cannons wher-
of hee addinge certaine clauses, clowted it with this pece,
Quorum solemnitates hodie. &c. Hee forbade to eate
horse fleshe. He traslated the tuicio of the church, from the
Grekes to the Frenchmen: He set the Apostles Images
in churches seuerally by them selues. He wrote to Boni-
face an Englishman, that their priestes ought to haue
shauen crownes, that should pray for the dead at masse, and
that they ought to praie, and to offer sacrifice for the dead.
After these and like deedes he died, Anno 742.

26. Zacharias a Grecian.

92

Zacharias emplied his witte and wealth in pompeous and gorgeous buylding: Amōg other vaine sumptuousnes, he was the first that gaue golden coapes decked with pearles and stones, to the churche for holy bles. He gaue a stipende to the churche towarde the charge of the lampe oyle. He deuised the manner and fashion of priestes appa-
rell: He deuised the East churche from the West churche. He translated out of Latin into Greke, Gregories foure bookes of Dialogues, to the entent to plante the opinion of Purgatorie among the Grecians, which they neuer receiued yet. He made it vnlawefull to mary the vnkle's wife, the vnkle being dead, although Gregorie the thirde allowed it. He commaunded gollepes (as we call them) in no wyse to marie together. He commaunded the Venetians (a Godly dede) that vpon payne of curse they should not for lucre sel their chyldren of Christians to the Saracenes. Taking vpon him the power of God after a sort, he presumed very chur-
lishly and cruelly, to depose kings from their estate, and to make kynges. He was the firste that attempted to releas subiectes of their alleageance. For Pipinus sonne of the bastarde Charles Martell, a traytour to his Prince, by his messengers obtained of Pope Zacharye, that he woulde depose king Childericus from the crowne of Fraunce, and geue it to him and his heyres. The Pope remembryng the late dede of Pipinus his father, in þ Pope's behalfe against the Lombardes, & thinking by this meanes that he should be the better able to encounter the Emperoure of the East, graunted this trayterous request. And sent straight charge and highe commission to the estates of Fraunce, that they shoulde depose their present king Childericus, haue his head, put him into an Abbey, and so make him a Donke: And after this they should acknowledge Pipin beinge co-
firmed

34. 10 The thirde booke of the

firmes and annoynted by the Archebifhop Boniface, to be their foveraigne and kyng. Furthermoze he chaunged Lachis king of Lombardy, Charolomannus, and other from their royall eftate, and made them Monkes. After tenne yeares raigne, he died, Anno 752. One Steuen a Deacon, was chofen to fuccede him, who being wakened out of fleep to go about his affaires, being taken with the falling fickneffe, died prefently, and therefore is not accompted Pope.

27. Steuen the fecond.

93

STeuen the feconde, immediatly ftept in after this other Steuen, who for his fuperftitious and ambitious dealing in their religion, is compted of the Papiftes a Godly byfhop: But note the mifterie of his fuggling, he hauing thus by craft and guyle obtayned the Popedome, he immediatly fubdued to the fea of Rome, all the dominion of Ravenna, which had wrought the Pope fo much difpleafure, and befide many other countreys in Italy, thereby to obtaine the kingdome of Italy. He craued of Pipin importunately to reuenge his quarell againft Aiftulphus kyng of Lombardy, for demaunding fubfidie of him and his Prelates. Pipin to gratifie the Pope, in confideration of the kingdome of Fraunce gotten by his meanes, after he had longe befieged, & often affaulted, the dominion of Ravenna, at the length deliuering it from the garifon of Lombardy, yeldeo it as a prefent to the Pope, with al y towne thereof, euento the goulph of Venice. And thus they robbed the Emperour of that dominion, and withal pulled down the thirde part of the ftrength of the Romaine Empire, impairing thereby the East Empire. And as for the wefte Empire, which then was arifing, it loft his ftrength like wyle. But Pope Steuen hereupon annoynting bafarde Pipin and his two fonnnes agayne, and geuing him a pardon for falfe fying his oath of allegiance, did moze ratifie him and

him and his, in the kingdom for ever, cursing all those that at any time should speake against him. Also he shaued Childe-ricus againe, and made him newely Monke, and so put him afreshe into an Abbey, to make all sure. Pipin for this fel downe flat on the ground & kissed the Popes feete, held his stirropes, and toke the bridle in his hande, and played the osteler, and bowed perpetuall fealtie to the Pope. The Pope to thanke God for this benefite of so great honour, whiche now began, caused procession to be song throught all Rome, and the Apostles tombes and other saintes reliques to be bozne about and shewed openly, and him selfe to be caried triumphantly throught the middes of the people on his porters shoulders in his Pontificalibus. Which vse of being bozne on mens shoulders, his successors haue esteemed as a moste holy thing. He confirmed by his auctoritie, that all Popes traditions should be taken for good. He forgaue all treasons against Princes: for the hatred he bare the Grecians, he studied to chaunge the Empire from them into Fraunce. He furnished the churches in Fraunce with pycke song and descant. And whatsoeuer henceforth could be wrested from the Empire, he commaunded it should be S. Peters fee, and so dedicated to the church of Rome: he died Anno 757.

28 Paule the first.

PAule the first was brother to the said Steuen: hee after wangling and iarring betwene him and one Theophilact, succeeded: and followinge the daunce that his auncetours had ledde him, threatingly and fearcely he restored the images, which Constantine Emperour of Constantinople had abrogated: but Constantine standing stoutly in his opinion, and despyng his vaine curses and threats, wyth stood images wyth all his power euen to his death. This Paule honoured much the body of one Petronilla & daughter of

The thirde booke of the

ter of S. Peter, and take her karkasse out of the grounde, remouinge it to another place, and enlarged and repayzed diuers Churches, adding manye ceremonies to them: At length he dyed thzough the extremity of the heate of Sommer Anno 767. In his time (as Peter Premonstratenfis sayth) starres fell from heauen to the earth, accordinge to the 6. of the Apocalips: And immediatly after this Charles the great begā to raigne, who builded 24. monasteries.

29. Constantine the second.

94

Constantine the seconde being but a layman, by strong hand was made Pope (though manye other stood for it) thzough the doinges of his bzother Desiderius kinge of Lomberdye, and thzough Totho duke of Nepesia: but this hastines at lēgth is bzought to none effect, because Cōstantine had not taken Ecclesiastical orders. Wherevppon arose great discord amōg the clergye: in which tumult one Philip was chosen, but because he wanted artillary & power to mayntaine his parte, hee was forced to depose himselfe againe: Constantine obtayned the Popedom a yeare, and that pontificallye: but in the ende a counsell beinge gathered of Italian and Frenche bishops, in their great rage & furze they put him out, and with great reproch clapte him in an abbey as in a perpetuall prisō, hauing both the Popedom taken from him and his eyes put out Anno. 708.

Some do not count him among the Popes because he was a laye man, and disalowe all his doing, sauinge Baptisme and Chzisme: But the next yeare after, his bzother Desiderius comminge to Rome vnder pretence of prayinge, got those that put his bzothers eyes, and rewarded them with the like punishment.

30. Steuen the thirde.

Steuen

S Teuen the thirde is commended to be a stout maintayner of Romishe traditions and auctorite; for in a Synode in Lateran hee did disanull all that his predecessour Constantine had done: The bishops by him created were disgraced, if they had no absolution, hee commaunded by hyppon paine of excommunication no laye man should presume to be Pope wythoute ecclesiasticall orders. Hee condemned the seuenth counsell of Constantinople as hereticall: And did againe establishe setting vppe of Images, which by that counsell was condemned: He taughte that images shoulde be worshipped, and encreased the worshipping of them, and commaunded that they should be halloved wyth Frankinsence. Hee broughte to his subiECTION Mediolan Church, which euer befoze had beene free. Hee sued to Charles the Emperour, & obtayned to depose Desiderius of his kingdome. Hee appointed those that brake theyr Canons, to sing Gloria in excelsis on Soddayes: and that in the solemnitye of the masses it should be song on S. Peters altar by seuen bishops being Cardinals: He went one time (to counterfaict Christ in his doings) barefooted in procession. He dyed Anno 772.

95

31. Hadrian the first.

H Adrian the first was a meete champion to maintaine hy dignite, which his predecessours had encroched: Hee bestowed cost on altars, dead mens tombes, dead mens bones, and Churches: Hee attributed more worship to images, then euer any did, and wrote a booke of the honour and profite of them: and pointed them in steede of Scriptures to be layemens bookes: He condemned in a counsaile those that detested images, as one Foelix & other: By the ayde of Charles the Emperour, he delpyered the Sea of Rome from the perill of all other Princes: He was the first that with his leaden Bull did honour theyr decrees, dispensations, and

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The thirde booke of the

82
tions, and priuiledges. Hee forbade that anye infamous
parson should be promoted to priestthoode, & that the cler-
gye should not be sued oute of theyr owne court: Charle-
maine kinge of Fraunce and brother to Charles the Em-
perour being deade, his wyfe Bertha came wyth her two
sonnes vnto this Hadrian, suinge to him that he would an-
noint and establishe these her sonnes in theyr fathers king-
dome: But this holpe her least he should offende theyr vn-
cle the imperour, cast of the orphanes, despised theyr sute, &
refused to do it: & finally committed to perpetual slaue-rye,
booth the childe and theyr mother, wth Desiderius king of
Lombardy, his wyfe, his childe and his kingdom, whō
Charles caried into Fraunce wyth hym, where they liued
long in care and miserie, vntil they dyed. And thus Gods
vicar vseth orphanes, wydowes and poore Princes: To
cloake all this hee fedde in the porche of Lateran pallaice, a
hundredeth poore folke euerye daye. But Charles in recom-
pence hereof after he had kissed the Popes feete, cōfir-
meth to the Pope his fathers gift, that is the townes pertayning
to the Dominio of Rauenna: and like an vnjust pyrate, he
added to the Popes possessions, Venice Histria, the duke-
dome of Fotriulenia, the dukedome of Spolet, & Beneuēt,
and other lands. Also he made Hadrian Prince of Rome &
of Italy & ratified y^e Popes Emprye, by spoyleing the king-
dom of Lombardy, and ioyning so in league wth the Pope, y^e
who so delt wyth the one, shoulde be ennemye to both: A-
gayne Adrian caused Charles and his successors the kings
of Fraunce, to haue the title of most Christian king, and like
a subtil fox hee gaue him power to chuse the Pope, and to
make bishoppes throughe all his dominions, but that lasted
not long, and so vsed him, that in deede he had but the bare
name of the Romaine Emperour. This Hadrian cloathed
the bodye of S. Peter all in siluer, and couered the Altar
of S. Paule, wth a pall of gould. He dyed Anno 796.

32. Leo the thirde.

97

LEo the thirde as sone as he cougth the Popedom, by & by sent S. Peters keyes and the banner of Rome with other giftes to Charles the Emperour, desyringe him to binde the Romaines by an oath, to become subiecte to the bishop of Rome. Charles to pleasure him, sent one Agilbert an Abbot, who compelled the Romaines by his commaundement to sweare allegeaunce vnto the Pope. Hereupon the Pope purchased such deadly hate among the people, that as he was ones going on procession, certaine furious parsones fell vpon him, and beate him from his horse, and stripping him stark naked out of his pōfificall robes whipped him very soze: But at length when Charles came, they (knowyng his good will towarde the Pope) turned their former hatred into loue and fauour, and durst not auouch the faultes layde against him. Therefore when he asked of his conuersation, they answered with one voyce that the sea Apostolicall, ought to be iudged by no layman. After the whiche answer the Pope affirming, and swearing him selfe to be gyltlesse, the Emperoure being pacified, doth absolue him, and pronounced him innocent: For with curtesie the Pope desirous to be thankfull, with a great voyce proclaimed Charles Emperoure, & ioyned him with himself, & set the Diademe on his head, & Romaines in þe meane time cried, God graūt life & success to Charles our mighty Emperoure. Thus was the name of the Romaine Emperoure restored, so as the Popes auctoritie should not be empaiRED. Hereof the custome continued that he who should receaue the scepter of the Empire, shoulde be ioyned in auctoritie in Rome by the Pope. From this time, being in the yere. 801. the honour of the Romaine Empire, was first translated frō the Grekes to the French men by the Pope, and after at his good pleasure, from the

The thirde Booke of the

to the Germaines. This Pope also pronounced Pipin of Fraunce sonne to the same Charles, king of the same parte of Italy, whiche neither he nor any of his predecessours could euer subdue: whiche he did for this pollicie, that the kinges of Fraunce hauing þ title Imperial, should neuer suffer him to lose his maiestie. For this cause (saith Hieronymus Marius) þ Pope wrought perpetual dissensions betwene the Emperours of the West, and of the East, to the great spoyle of Christian blood. Thus vpon condition that Charles and his, should sweare perpetuall homage and fealtie to the churche of Rome, he made him Emperour. He first appointed to hallowe the altar with frankinsense. He made the Popes decrees to be of greater auctoritie then all the writings of the doctours. Also he caused that a certain counterfeit blood made by a conueiaunce to runne from a wooden roode, should be taken to be the very & true blood of Christe: And caried it to Mantua where to this daye it is preserved, reuerenced, and worshipped. He by his auctoritie allowed it to be so, appointing for it yearely a solemne holydaye. Such was the dotage of the time, wherof Mantuan bewitched with this enchauntement, writeth to the Emperour Charles, of the Popes iourney.

VVhyle Leo hearing of the brute
of counterfaited blood,

VVhiche founde was lately streaming from
a crucifixe of wood,

He hieth him to Mantua:
where he perceiuing well

The wonderous woorkes wherein this blood
so straungely did excell,

He thought wee should it as the blood
of Iesus Christe esteeme,

That earst was shed vpon the crosse
our soules for to redeme.

An abhominable elusion and blasphemy to say, & teache
that the

that the glorified blood of Christe should shed it selfe in a rotten idoll, whiche as the Apostle saith, was ones shed for all, & that out of his precious body. But the Popes auctoritie in this matter, caused this to be beleued, almoste of all men. But so Paule prophesied the coming of Antechrist, to bee in false signes to deceiue the vnbeleuing: Leo died, Anno. 816. Vspersensis saith, that in this time of Leo, the Sunne was darkened and lost his light for eightene days, so that the shippes ofte on the sea wandred to and fro: Also that in an other yeare it was twyse in the Eclipse, firste in Iune, secondly in December: Likewise the same yere, the Moone was twyse in the Eclipse, in Iuly and in Ianuary.

33. Steuen the fourth.

STeuen the fourth, the thirde moneth after he had taken the Popeship vpon him, made a voiage into Fraunce to Lewis the Emperour, to purge him selfe of election, whereby he was made Pope, because he was chosen, and confirmed by the Clergie, and the people, contrary to the decree made by Hadrian and Leo. And thus their owne decrees whiche the former predecessour made, the next successour broke. But to flatter and dally with the Emperoure for a while, he brought with him a fayre crowne of Remis, and put it on the Emperours head, & put another on the Emperesse head, naming her Augusta. When he had receiued his rewarde of the Emperour, & should returne, the church of Reata wanted a bishop, and yet Steuen very subtelly would electe none, onlesse he might firste knowe, whether the Emperour would allowe his doing: but note the sequel. As sone as he was returned safe to Rome, he began to consider that the prerogative which was geuen to Charles and his successours, might be a bridelling to the sea of Rome: being emboldened the more, because Lewis was a gentle person, and a tractable man: he disanulled al that

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27. 10 The thirde Booke of the

auctoritie and right, and affirmed that it ought to belonge to the Clergie, the people, & the senate, to electe the Pope. But to auoyde the Emperours displeasure, he vsed this interpretation, that it was lawefull for them to chuse him without the Emperours auctoritie, but not to consecrate him, but in the presence of him or his embassadours. And thus the Emperours were a litle shouldered out from the election of these ppeletes. And beside this because he reigned but eight monethes, he coulde not any further enhance the pompe of his seate, dying, Anno. 817.

34. Paschal the first.

99

PASchal the first a Romishe monke, was chosen without the consent of the Emperour, according to the glose deuised by Steuen: but when the Emperour complayned, & he found himselve agreed with the election, Paschall very craftely wrote vnto him purging himselve therof. In processe of time when he perceyued & the Emperour (by a blinde zeale to religion) was a greate maintayner of the Church of Rome, he thinking that it were dangerous, if he shoulde delaye the enlarging of his auctoritie: did so craftely charme and enuegle the Emperour, that he yielded wholly to the Romaynes all his auctoritie touching the election of the Pope, which was giuen to Charles, and he confirmed by wytyng hys auncetours presentacions, which they had wrongfully purloyned. This did the Emperour confirme with hande and seale, not knowing theyr craft. But after & when this Emperour Lewes minding to haue his sonne Lotharius toynd wth him in the Emppre, and for the more coueniēt doing therof sent him to Rome, to be crowned there by the Pope king of Italy: which after & the Pope had done, while Lothari^o (because of a certaine tumulte and sedition there arising) fled to his father for ayde to suppress it, leauing behind him one Theodorus

and

and Leo, chiefe officers aboute him, who stooode stoutlye in theyr maisters quarrel, the Pope secretly and trayterously caused certaine seditious persons to pul out theyr eyes, and after ward to strike of their heades. And when he was accused to the Emperour both of the sedition, and of this murther, he picking out for his purpose a counsell of Prelates, purged himselfe by his othe: notwithstanding he absolved and pardoned those that were giltie and known offenders, he accused them that were slaine to be giltie of treason against the Emperour, and finallye auouched, that they were lawfully put to death. This Paschall they say (if they ouer reach not in the number) did take vp ii. thousand saintes karkases, that were buryed in Churchyards, and bestowed more honourable tombes vppon them in other places: He commaunded to worship and reuerence the reliques of Saintes: He was beneficiall to stone walles, as Churches, and altars diuersly. Last of all he gaue commaundement to the clergie, that they should not take any benefice or Ecclesiasticall lyuinge at the handes of a layman. He dyed Anno. 824.

35. Eugenius the second.

EVgenius gat the Popedome with much bzablinge and strife among the fathers of the election, for first one Zizimus had it graunted him: but the discorde beinge ended Eugenius gat it both for his curtesye & eloquence (as they say) who as Premonstratensis sayth, while he was Cardinal of S. Sabines, bestowed on the Church a siluer cuppe and a stately picture, but now in his Popedome, he so busied himselfe aboute cozne matters, as if he had bene bozne to feede manye men: and yet some saye that his eyes were put out by the Romaynes, other say by the priests that hated him. In this mans time Lotharius the Emperour appointed magistrates in Italy, to gouerne and bydel the Romais

The thirde booke of the

Romaynes, because they abused their libertye very much which they had vnder Charles : which deede as manye thincke hastened the death of Eugenius. Michael þ Emperor of Constantinople sent Embassadours to Lewes þ Emperour, desyringe to be resolued concerninge Images, whether they should be worshipped or abandoned: and Lewes sent them to Pope Eugenius to be instructed, but Eugenius aunswere was neuer knowne. He raigned 4. yeares and then dyed. Anno. 8 2 7.

36. Valentine the first.

101 **V**Alentine the first being yet but deacon & not ful priest, was made Pope, he was a man of a quicke wit, able to perswade and diswade. And some write that there was in him such excellent hope, that he would haue raigned moze happelye and in better order then the rest, wherby the fathers aboute, feared the decaye of theyr former holynesse, for he neuer d'd any thing that was not liked. He dyed the fourth day of his raigne, and as some thinke popsoned.

37. Gregorie the fourth.

102 **G**Regorie the fourth would not take the Popeship vpon him (fearing the sequeale) vntill that þ Emperour had allowed the election, and by this man the Emperours had restored to them theyr right of cōfirming the Pope, which yet lasted but a while. In this Popes time there was a counsaile of bishops held by the commaundement of Lewes at Aquisgran, where it was decreed (Gregorie being president of the counsaile, that euery Church should haue reuenues of his owne, wherby the clergye might be maintayned, and not be constrained to forsake theiur curz and office, and giue themselves to occupations of lucre. And it was concluded that none of the clergye of what soeuer degree, should

shoulde weare anye precious or purple garmentes, neither weare any ringes, nor iewels, vnlesse it were a ring at saying masse. Againe that they shoulde not kepe a great traine and familie, neither horses, dyling, nor vnhonest women, and that monkes shoulde not excede in glottonye and feasting, and that the clergye shoulde weare neither golde nor siluer in theyr shoes, slippers, nor girdles, which (sayth Platina) are far disagreeing with religion, and most manifest tokes of incōtinencie. Yet such was theyr rovat then, which continued so that Platina in hys life of this Gregorie cryeth out in these wordes.

O Emperour Lewes I would thou were liuinge in our time, the Church nowe wanteth thy holy lawes, and thy iustice, for Ecclesiasticall persons do so wallow in al kind of lust and rovat: Ye might now see the pranked in crymson, with bruchies and iewels, and that not men onely, which perhaps might seeme tollerable, but also their horses and beastes. And while our prelates passe abroad, a lustye troupe of youthe, go ietting before them, & a knot of chaplins following behinde: and they themselues nor ryding on silly asses, (as Christ the author of our religiō, and onely paterne of good life in earth did) but vpon their neyng and trampling horses, al betrapped as if they roode in triumphe after a conquest of an ennemye. Touchinge their siluer plate and statelie furniture of houses, and delicate fare, it booteth not to speake: vwhen as their dainty diet excelleth all that euer was in Sicilli, their robes passe all the pompe of Attalus, their vessels staine all the plate of Corinth: but what wil come of this intemperance, I saye nothing. Thus complayneth Platina.

But to returne to Gregorie, he made diuers holy dayes for sainctes, as Bartholmew, Gregorie, Sebastian & others, he was beneficiall to Churches and deadmens bones. By the Emperours helpe he dzaue the Moores out of Italye: he procured tenthes to be giuē to the Churches, and deuised

The thirde booke of the

led solemne erection of Sepulchers. He dyed Anno. 843.

38. Sergius the second.

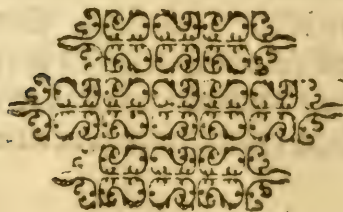
103 **S**ERGius the seconde was before called hogs snoute, he being made Pope did first bzing v^y this vse y^t the Popes should chaunge they^r names. To confirmation of whom y^e Emperour sente hys sonne with auctozitye Emperiall to Rome, and manye nobles to attend on him: which kinde of confirmation they were wonte all to attende vpon, vntill Hadrian the thirde told the Romaines, that they oughte not to loke for the Emperours good will in creatinge the Pope. This Sergius was the first that of himsele renounced his Chyistian name giuen him in baptisme: He appointed y^e Agnus Dei should be said thise at masse, & the oste the while to be deuided into 3. partes: He bestowed paines as other did on dead mens tombes. He dyed. Anno 846.

A new patch
set on the
masse.

39. Leo the fourth.

104 **L**EO the fourth toke the Popeship vnder Lotharius the Emperour, and bestowed manye oznamentes on Romain cities & churches, for he builded a tower in Vatican, he repayped the wall and towne gates, and rayled about them euen from the foundation xv. foztresses, whereof hee planted two verve well at the ende of the river Tiber, to beate backe the foze of the ennemye. He builded a newe S. Marpes Church, and gaue an Alter of iiii. crownes for martyrs bones, he repayped the Castell of S. Angell, and made seates of Marble in the porche of Lateran. Hitherto he played the bayliffe of husbandrye, but after this he became a warrior and captayne of an armye. For when the Sarracens made manye a roade into Italye and spoiled the countrey, first he promised them heauen that would fighe for the defence of his state, the mustring the Romaine gar-
rison

when he making the signe of the Crosse, encountereth the
 enemies, and with this prayer (as they say) O God whose
 right hand &c. at Hostia gate he put them to flight and o-
 uercame them. Afterwarde he summoned to a counsaile
 47. bishops, wherein hee condemned one Marcellus of di-
 uers crimes: But after ward he gaue sentēce that a bishop
 should not be comdenmed without 72. wytnesses. He first
 began (contrarye to the counsaile of Aquisgran) to decke
 the Popes Crosse with precious stones, & commaunded it
 to be carped before him: Hee toke vppon him to profer his
 feete to be kised, and decreed that none of the laitye should
 abide in the quier at masse time, but onely he which atten-
 ded on the Alter. He appointed sondrye hollyedayes, and
 seuerall prayers and solemnities to them. He was accused
 of many crimes, but specialllye that he went about by auc-
 torie of a counsell, to translate the Emperre from Fraunce
 into Germanye, but he purged himselfe by his oath. He
 dyed Anno 854. In this Popes time Anno 847. Ethel-
 wolphus beinge first a monke of single life, hauing a dispē-
 sation from the Pope, left his monkery and became kinge
 of Englande, making his dominion tributarye to the Sea
 of Rome, appointing a certaine taxe of money to be leuied
 yearely of euerye house, and payed to Rome: And thus
 all Englande became thall to Rome, to the fulfil-
 ling of the saying in the 17. of thapocalips con-
 cerninge the x. kinges, These haue one coun-
 sell and power, and shal giue their po-
 wer vnto the beast.



THE

THE FOVRTH BOOKE

cōtayning the third order of Popes,
in whō Antichrist appeareth to be come to ward
fulnesse of hys wickednes specified in the 17.

Chapter of the Reuelation, speakinge of Antechrist
in the kingdome of the greate whoze of Babilon,
vvhich sitteth vppon the beaste vvith seuen
heades : and that Prophecy seemeth to
maister Baale to containe these 41.

Popes following to Silue-
ster the second.



Ytherto from Phocas
the Emperours time for the space of
247. yeares, Antichrist like the beast
raigned in the Church of Christians
without iudgemente, or consideration
of heauenly spirite. Ytherto the Po-
pes euen to the fortyeth Pope cast theyr
eyes on earthly things forgetting Gods euerlasting testa-
ment, as if they onely regarded but the fleshe, and not the
soule. All theyr delight was in newe traditions, cereum-
nyes, buildings, pleasures, pompe, warres, treasons, and
translations of kingdomes as appeareth, so that they see-
med to liue in the glozpe of this worlde, and in contempte
with Christ : so that the Church vnder their gouernment
is at length become the strompet of Babilon according to
the whole discours of the Apocalips. The truth whereof
the Lord hath most euidently reuelled in this next Pope y
followeth, who was a woman and an harlot, whereby al
men may vnderstand the misterpe reuealed by Christ.

THE

THE POPES OR

ROMAINE ANTI.
CHRISTES.

40 Ioan the eight.

105

Ioan the eight, being a woman, was made Pope, and because of her bringing by vnder a certeine Englishe mā a Monke of Fulda, (whome she loued tenderly) her name was altered, and she was called Iohn Englishe: She sat as Pope in the pontificall seate at Rome two yeares, and syre monethes: She was a German of kindred, and bozne in Mens, called at the firste Gilberta, who the more to enioye her louers company, and the better to auoyde suspiciō, disguised her kinde, and put her selfe into mans apparell, & so trauailed with the Monke her peramour to Athens: where after she had profited in all the sciences, her louer being dead, she came to Rome disguising still her selfe, and counterfaiting to be a man. For thzough the promptnesse of her wit and ready tongue, shee talked eloquently in publique lectours and disputations: And many had her in admiration for her learning: She grew into so great credit, & was so wel liked of al, that Leo the Pope being dead, they chose her Pope: In whiche office as other Popes did, shee gaue orders, made priests and deacons, promoted bishops, made abbots, sayde masses, hallowed altars and churches, ministred the Sacramentes, and gaue men her feete to kisse, and did all other thinges belonging to Popes, & her doinges stode in force. But in the time of her Pope ship, Lotharius the Emperour being an olde man became a Monke. And Lewis the seconde came to Rome, and receiued of her the scepter and crowne of the Emper with Peters blessing: whereby the whoze of Babilon shewed her selfe so

The fourth booke of the

self so mighty that she made kinges stoupe vnto her. Apo. 17. Also as Houedenus saith in her time Ethelwolphus king of Englande gaue the tenth part of his kingdome to the Priestes and Monkes to praye for his soule. And his sonne Ethelwaldus married Iadith a wydow, and lately his owne fathers wyfe and his stepmother. But as touching Pope Ioan, she was gotten with childe by one of her familiar chaplaynes a Cardinall, to whome her fleshly appetite caused her to disclose her selfe. As she was going on procession solemnly to Lateran churche, in the middest of the way, and in y open streete betwene Colossus & Clement church, she was deliuered of childe in ptesence of all y people, and died of her trauell in the same place. And for this wickednesse she was stripped and spoyled of all pontificall honour, and buried without any pompe or solemnitie: Whereof Mantuan wytteth describing hell in the thirde booke of Alphonsus thus.

Here honge the dame that erst disguised would seme a mā
to be

VVhose head the Roman miter ware with crest of crow-
nettes three,

VVho playde a shamelesse strumpettes parte in place of
Popes degree.

Lo this is that seate that can not erre, being endued with the holy Ghost by succession, or rather an euident argument of the seate of Babilon. But y Popes since that time in their procession do shonne that place, where she was deliuered as odious for the hap thereof. Funcius sayth boldly that this was suffered by Gods especiall prouidence, that this woman should be made Pope being also an harlot, euen then when she should bring kinges as she did Ethelwolphus and Alphredus in subiection vnto her, whereby Antichrist might be knowen: for then it was the Lordes pleasure, to bewraye the whoze of Babilon in a Pope being an whoze. Whereof the holy Ghost foretold, Apoc. 17. that
the elect

the elect might be ware of her. But to auoide the like incō-
uenience of a woman for the tyme folowing, they deuised
that who so euer should be chosen Pope, should be serched
very narrowly to be tryed a man, shamefull to be repor-
ted, but vsed without shame among suche shamelesse ha-
uelinges. But nowe commonly they uede not when they
chuse them Popes, mistrust them to be women, for whyle
they are Cardinals they playe suche Carnall partes that
they are able to bring forth bastarides of their owne beget-
ting to pꝛoue them selues men, whereof one Iohn Panno-
nius wrote a mery Epigram in foure Latin verses: testi-
fying the truche of this their doing, of the whiche I omitte
the two first verses for ciuilitie sake, it may be gathered by
these latter two what is ment.

Cur igitur nostro mos hic iam tempore cessat

Ante probat sese quilibet esse marem

How hapneth that this groaying them is vsed nowe no
more,

Becausē eache one doth try him selfe to be a man before.

41. Benedict the third.

BENEDICT the thirde, being first tried vpon the porphyry
stoole to be a man, was made Pope. Massæus saith he
howled out and cried miserably, that he should be promo-
ted to so great dignitie, whereof he was unworthy (a rare
thing among them.) But some thinke he did it but of hy-
pocrysie, because (As Platina saith) he offered his feete to
be kysed, and suffered him selfe to bee worshipped lyke an
earthly Idoll. Then came Embassadors from Lewis the
Emperour, to confirme the election of him done by the
Clergie and people. Among many superstitious and vaine
ceremonies he appointed that Dirige should be sayde for
the dead, & that the Clergy should go soberly, & honestly.
He died Anno, 859. In this tyme (as Sigebertus and Vin-

106

D

centius

The fourth booke of the

centius testifie) in Mens as a certaine Priest was casting holy water a certayne Diuell lurking vnder his Cappe, as if he had bene a familiar to him, did accuse him, that he laye with a Portours doughter that nighte.

42. Nicolas the first.

107

Nicolas the firste was made Pope in the presence of Lewis the seconde Emperour after his father Lotharius. But as sone as Lewis was departed out of Italy, hee began to consider howe he might aduance the dignitie of the Popedom whiche befoze (that the Emperour might counte him holy) he refused. He put downe John Archbisshop of Rauenna, for maintaining the olde libertie of his byshoprike: and brought that church into perpetuall bondage. Among many decrees he concluded, that no secular prince, no not the Emperour him selfe, should be so hardye as to come in among the Prelates in their counsaile, onlesse they were debating matters of beliefe, then the Emperour should execute those, whome the Pope iudged to be heretikes. Also he decreed, that the layetic should not take vpon them, to iudge the life of the Clergie, neither to dispute of y^e Popes auctoritie & power. Also he decreed that Christian magistrates should haue no auctoritie ouer a prelate, because saith he, y^e pope is called God, Auton. Tit. 16. He commaunded that the Clergie should not be warriours but study, howe to talke, and perswade. He commaunded agayne that diuine seruice should be sayde in Latin: But yet graunted the Sclauonian and Polonians, to haue it in their owne tongue by dispensation. He added the Sequencias to the masse. He added Gloria in excelsis, to be songe to the masse on Maundy thursday. He added the terme of Apostolicall auctoritie to the Popes decrees: He commaunded marriage to be openly solenised: he allowed that the sacramentes

eramentes might be receiued of euill ministers: He firste bounde the Clergie to single life. But Hildericus bishop of Augusta, controlled his wickednesse herein by a sharpe epistle: he died Anno. 867.

43 Hadrian the second.

HAdrian the seconde, the sonne of Talaris a bishop, was by the people and the Clergie made Pope, before the Emperours Embassadours could come thether: For then the Romaines did by force take vpon them the election of the Pope: whiche when the Embassadours tooke in euill part, they were thus answered, that the wyl of the multitude could not be brydeled in such a tumult. But yet they had done happely, because they had appointed such a good man. The Embassadours euen of compulsion seing there was no remedie to abrogate the election, did against their willes pronounce him Pope: being confirmed, he bestowed much on the poore. He sent three Legates, bishops all, Leopart, Syluester, and Dominicus, (that were bredde and brought vp in his kitchin) to kepe the Bulgarians and Dalmacians within his dominion, whom Nicolas had brought to the yoke before. But the Bulgarians hating had prooffe of his tyranny drave out the Italian priestes, and receiued the priestes of the Greke church. This enkindled hotte coales betwene the Latins and the Grecians. Hadrian died Anno 873. Before whose death it rayned bloud three dayes at Brixia, and all Fraunce was miserably troubled with Locusts. Alfredus king of England, toke his crowne of this Pope, and was anoynted, whiche neuer any king of Englande did before: But afterwarde he was called the Popes adopted sonne.

108

44 Iohn the ninth.

H ii

Iohn

The fourth booke of the

109

John the ninth was excellently learned, bothe in Latine and in Greke: He in his soueraintie crowned thre Emperours, Charle the baald, Charles Balbus, and Charles Crassus. Carolus Caluus vnderstanding that the Emperour was dead, hied him to Rome to Pope John, whome with his bzibes he allured to satisfie his desire, and so was made Emperour by him, and receiued the crowne Emperiall. But about a yeare after he was poysoned at Mantua by one Sedechias a Jewishe phisition & an enchafter. John hearing of his death, v̄t al his force to make Charles Balbus to succede his father, but the Romaine Lordes withstood him, and made Charles Crassus Emperour. The Pope standing obstinately in his frowarde purpose, was taken of the citezens & put in prison, because he would not relent: but being released by his friendes helpe, he fled into Fraunce. And bestowing the imperiall crowne on Balbus, saluteth him Emperour. In the meane time Crassus hauing gotten the citie of Rome, causeth John with terroure to retourne from Fraunce: Who returning to Rome, willet the Emperour to let him retorne in safetie, & maketh him Emperour, and setteth the crowne on his head. John at his being in Fraunce, sommoned a counsell at Treca, wherein he condemned certaine contentious persones, and made many lawes to the aduancement of Popery. Afterwarde he wrote to Lewis Balbus, that the priuiledges of the Church of Rome could not be abrogate without a prescription of an hundred yeares. Also he made it sacrilege, to take any holy thing of any unholy person, or any unholy thing of an holy person. He excommunicated these that were guilty of sacrilege, but in suche sorte that for money they might be dispensed withall. He gaue to many men saintes reliques for great iewels. He confirmed the liberties belonging to ecclesiastical persones, cloysters, church goodes, monasteries, and clarkes. He prepared an army against the Saracenes, and drove the out of Italy and Sicil.

He died

He died, Anno. 883. At this time the Empier was translated from the Frenchemen to the Germaines, by Carolus Crassus.

45 Martin the second.

Martin the second was a Frencheman, whose father was a Necromancier, and coniuring prieste, he gate to be Pope, not by honest meanes, but by craft & ill artes. They saye that by this mans subtell enticement, the forsayde Iohn was apprehended, and layde in prysen, and so contrayned by his frendes ayde to flye into Fraunce, to saue his life. At the electiō of this Martin, the Emperours auctoritie was not looked for, nor demanded to his admission. Thus proudly by little and little, the Popes shooke of the Emperours power, whereby they might the better treade them vnder their feete. But he raigned not longe, about a yeare and certaine monethes, he died Anno. 884.

II O

46 Hadrian the third.

HAdria the third was of such a proude stomake & hawey courage, that as sone as he had gotten into the Popedom, he made a decree, that the Emperours auctoritie should no more take place in creating of Popes: but that the voyces of the people and Clergie of Rome, should be euer free to do it. The Emperour at that time warred against the Normans. Thus saith Cranzius, these Prelates and the lewdenesse of the Romaines, durst contemne their Empier, vntill the force and strengthe thereof decayed. Whereby this one Pope was now deliuered and brought to bedde of that monster at ones traouelling, wherof so many of his auncetours had traueled: that is to cut cleane of the Emperours auctoritie: For Nicolas the first had attempted it, but brought it not to effecte. Lo here good reader,

III

The fourth Booke of the

ver, howe by this decree all the Emperours right and title whiche they had ouer the Pope and title of Rome, is wrest from them, whereby the Pope with great triumphe hath gotten the victory, and vpperhande: Thou shalt se him yet creepe hier, and attempte greater matters, ceasing not vntill he haue aduanced him selfe aboue all that is called God, or that is worshipped. 2. Tit. 2. Whereby his flatterers may saye: Who is like the beaste, or who is able to fight with it. Apoc. 13. But after this he lyued not longe: he died sodainly, Anno. 886.

47. Steuen the fift.

112

STEuen the fift gat to be Pope, at such time as Fraunce was inuaded by the Normans, England by the Danes, Pannonye by the Hunnes, and Italy by the Sarracens. He liued in much trouble and anguish of the mind all the time of his being Pope, because Italy was so vexed with warre and the Romaines were not at his commaundement enough: yet he employed himselfe to the most of his endeavour, daily to encrease their Babilonical trumpery, and that none of his decrees might be defaced: for as Gratian writeth Distinct. 6. Enimvero, he decreed that all the Canons of the Church of Rome ought of necessity to be kept. The same Pope (sayth he) forbade anye Christians to condemn any to be put to death with hot iron or scalding water, which was the vsed, Cau. 2. quest, 4. He caused a lawe to be made, howe to order such parents as do either ignorantly smother their children in theyr beddes with the, or els do choake them, or murder them. He dyed Anno 892.

48. Formosus the first.

113

FORMosus the first being bishoppe of Portua fearing the crueltie of Iohn the ix. forsoke Rome, because hee was thought

thought to be giltye of Iohns imprisonment: this name Formosus signifying beutifull, whiche beinge made Pope he choose and toke vppon him, sheweth (sayth Cranzius) þ he was a proude parson. This Formosus for those former causes bowed and sware an oath, that he would neuer retorne to his bishopricke, nor to Rome, both which he had forsaken: & so he gaue ouer his orders, forsooke priestcraft, and became a layman, but the nexte that succeeded, did absolue him frō the oath, which he had sworn to Pope Iohn, and for moneye did restore him. After the death of Steuen this Formosus so monied the matter, that hee purchased Peters chape, but as not wth out byrbes, so not without great bzauling, by meanes that one Sergius a deacon wrestled for the same place. For the appealing wherof he calling Arnulphus sonne of Carolomannus into Rome made him Emperour, who to gratify him for his curtesy, stroke of the heades of them that were his chiefest aduersaries. He reigned vi. yerres & did almost nothing, he died Anno. 896. And at the lenger for these quarrels cōtinuing amōg his successoꝝ, his bodye and bones were taken vp by Sergius the third, the ninthe Pope after him and throwne into the riuer Tiber. After this Formosus, the Popes did so dispatch one another, that within nine yeares, there were xi. Popes.

49. Boniface the sixt.

Boniface the sixte was Pope but a while after Formosus, and therefore he could not shew of whether faction he was in such great debate among the Cardinales & the people: He liued but 25. dayes Pope, & as Anselmus saith to be remembꝛed for nothinge, but for his quiet election, & happye in nothing but in raiguing but a while.

114

50. Steuen the sixt.

Steuen

The fourth booke of the

then forthwith wickednes hauing gotten liberty, brought forth and yelded vs these Popes, being as it were in ſtirs and mongrels, which encroche Peters place by ambitious and brierpe. Benedict dyed Anno. 904.

55 Leo the fifth.

120 **L**eo the fifth being made Pope, euen in his dignitie was taken by strong hande and cast into prison violently by one Christopher, seeking to make him selfe Pope, being but a prieste and chapleine to Leo, & one whom he had brought by in his owne house. Whiche thing sayth Platina, could be done without great seditiō, and the slaughter of many. And of what auctoritie the place was now, it may wel appeare, when as firste harlottes bare sway and ruled the Popes, then a priuate persone durst, and could thus within so shorte a space as forty dayes, driue out the other, and kepe the place him selfe. Leo seeing him selfe reft of the reuowne, and thus defaced euen by his owne familiar friend, on whome he had beaped so many benefites, conceived so great thought that immediatly he died thereof.

56 Christopher the first.

121 **C**hristopher the first, was of so base linage, that neither his countrie, nor his fathers name was known. Hee hauing shoued out Leo, and his concubines ayding him thereto, won the Popeship by strong hande. But as he gate it naughtely, so was he shamefully thrust out again by one Sergius, the peramour of one Marozia, a notable harlotte and beautifull concubine, who sought to place him selfe in it. So Christopher was put downe the vii. moneth of his Popeship. And as Platina sayth, compelled to be a Monk, whiche thing was then become the refuge of all captiues. And afterwarde he was againe pulled out of the Monasterie by

Herie by the same Sergius, and caste into a straight pryson,
where at length in muche misery and sorowe he died. An-
no, 905.

57 Sergius the third.

Sergius the thirde, when as he was but a Deacon, gaue a
proude attempt to aspire to the Popedome, and was in
dede chosen thereto with great tumult among the people,
when Formosus was chosen. But taking the foyle, he fled
into Fraunce, but now he espying his oportunitie by the aide
of Charles Simplex king of Fraunce, and Adelbert Mar-
ques of Thuscia, he returned by stelth into Rome. And as
it is sayde, he deposed Christopher, apprehended him, and
clapte him in pryson, & inuaded violently the Popes place:
Being settled, and remembryng his ranke mallice againste
Formosus, not withstanding the long time that had since
passed, and eight Popes betwene Formosus and him, yet
freshly to reuenge his olde grudge, hee the seconde tyme
toke by the karkasse of the sayd Formosus out of his graue,
after it had lye thus long, & setting it in the Popes chaire,
did drawe him from thence agayne, and as if he had bene a
liue strake of his head. And where as since his laste man-
gling, he had but thre fingers remaining on his right hād,
Sergius chopped of those also. After all this, he caused his
body and all these peeces therof to be hurled into the riuer
Tiber, as if he had not bene worthy to lye among Christiāns.
And yet not satisfied with this reuenge, hee defaced, con-
demned, and disanulled al his actes, so that it was then ne-
cessfull, to admitte them a newe to their orders, whome he
being alieue, thought mete to make priestes. He compelled
the Romaines to subscribe to this, for feare of the Frenche
king. This Sergius among other newe ceremonies appoin-
ted that the people should beare candels on the daye of the
purification of the Virgin Mary, whereupon it is yet cal-
led Can-

The fourth booke of the

led Candelmasse daye, to geue their bodie's vnnecessary light at noone daye, because their soules wanted their necessary light at all times. This lasciuious Pope begat a bastarde, which was afterwarde Pope John the twelfth, whome he had by the moste shamelesse harlotte Marozia: So Luthprandus testifieth in the thirde booke, and xii. chapter, De gestis Imperat. This and other like pranks, among harlottes and bawdes he practised, enen in his Popeship: At the time of whose death Anno. 913. there were sene in the element great flakes of fier running to and fro.

58 Anastasius the third.

123 **A**nastasius the thirde, after Sergius (all their vnclenlye ceremonies being obserued) was elected Pope. But some wyte of him that he did neither good nor euill in his time, and therefore is he moze commendable. They wyte that in his time the bodye of Pope Formosus was founde by certaine fshers in the ryuer Tiber, and so taken vp, and with great worship buried in S Peters pallaice, and as some are not ashamed to sayne, the Images of the church did salute it, whyle it was burying: A notorius vntuthe, and grosse blasphemie against God, although in the tyme of suche blindnesse, God might suffer Sathan to moue and stirre the Idols, befoze these idolatours, as in times past the diuell hath doone when he spake and gaue oracles and prophecies out of Idols: Anastasius died Anno. 915.

59 Laudo the first.

124 **L**audo the firste being a fruytfull Prelate in begetting chilozen, as Petrus Premonstratensis sayth, hee begat Pope John the xi. in detestable adulterye. This Popes life sayth Platina was so obscure that some do not reckon him among the Popes, especially Vincentius. This Laudo as
it appea

It appeareth, spent the more parte of his chaste life (as cha-
 sticle went then) among harlottes, till at the length he was
 destroyed among them: For one Theodora, the Lady that
 gouerned Rome, a shamelesse curtezane, could not longer
 forbear the company of her louer, John Archbishop of
 Rauenna, who was apparent sonne to this Pope Laudo.
 Rauenna (sayth Luthprandus) was two hundred myles
 from Rome, whereby Theodora could not so often enioye
 the byshop her louer, and therefore she caused him to giue
 ouer Rauenna, and to vsurpe the Popes place in despite of
 the auncientes of Rome. Here sayth Funcius, a man mighte
 demaside which of al these Popes did erre from the truth;
 seing they were all called holy fathers, and heads of the
 vniuersall church. Let the Popes partakers aunswere if
 they can.

60 John the eleuenth.

John the eleuenth boꝛne at Rauenna, the bastard and ad-
 ulterous sonne of his fozefather Laudo, as saythe Pra-
 monstratenis, he obtained the Popedome by right of in-
 heritaunce, though whoꝛedome were his ayde. For thus
 wyrteth Luthprandus in his seconde booke, and thirtene
 chapter of Emperours. Theodora an impudent harlot and
 the Lady of Rome burning in fleshly lust, was so enflamed
 with the comlye countenaunce of this John comming to
 Rome, that she did not only request him, but compelle him
 to satisfie her carnall desire. For the whiche afterwarde she
 made him byshop, firste of Bononia, secondly Archebishop
 of Rauenna, and thirde to obtaine her filchy pleasure moꝛe
 conueniently, she made him Pope of Rome. Thus at this
 tyme was the holy mother church subiect to an harlot, &
 ruled only by her, and is made an whoꝛe, according to the
 xvii. chapter of the Apocalips. This John hauing a war-
 like courage, played rather the warriour then the byshop:

For

60. The fourth booke of the

For when the Saracins wasted Calabria, Apulia, and Italy, he putting him selfe in armour, slew a number of them in these countries, & drave them cleane out. As concerning the ende of this man, thus wyrteth Luthprandus in his thirde booke and xii. chapter: In the meane time Guido Marques of Thufcia, began to conferre earnestly, and diuise with his wife Marozia (the doughter of the saide Theodora) howe he might depose this Iohn. Guido had many souldiours gathered together at Rome, the which apprehending Pope Iohn in Lateran pallyce, Anno. 928, cast him in prison, and holding a pillowe to his mouthe, did smother him to death very miserably: After his death they set vp Iohn the twelfth, the bastard sonne of this Marozia, whome she had by Pope Sergius. Thus the young harlot Marozia, for the aduancement of her misbegotten sonne, murdered the loue of the olde harlot her mother Theodora, by the helpe of her husbandes seruantes. But because the people of Rome and the Clergie, had not agreed vpon the election of this subordinated Iohn the xii. the selfe same yeare of his election, he was deposed againe. And thus the same Iohn of whome (being set vp by force, & by and by thrust downe againe) Carfulan, Platina, Stella and others do make mencion, because they knew not the true story of him, whiche Luthprandus wrote; the ignorance whereof bredden muche confusion, for some toke these two Iohns to be both one, and some the one for the other.

61. Leo the sixt.

126 **L**EO the sixt. after that Iohn the xii. bastarde of Marozia the harlot and Sergius the Pope was deposed, obtained to be Pope by the election of the Romaine people and clergie being in great tumult. This Pope did nothings commendable, but the establishing of peace in Italye: after he had reigned vii. monethes he was poysoned by Marozia, whereby

wherby he might establishe her sonne againe Anno 930.

62. Steuen the seuenth.

STeuen the seuenth did as Leo had done, he medled with nothing: for after he had liued Pope ii. yeaeres in peace, securitye, and liberty of the fleshe at his owne ease, hauing the blinde worlde readye to bende at his becke, he toke his death in a cup, wherewith (as they saye) he was poysoned. For sayeth Crantzius it is a strange thinge that so manye Popes at this time dyed so soone in their dignities, which is a great presumption y they were poysoned, as the moste part of them were knowen to be. 127

63. Iohn the xii.

Iohn the xii. the bastarde sonne of Pope Sergius y third, and of the famous concubine Marozia, was now againe made Pope after much sedition. At this time a fountaine in Genua flowed with bloud very plentifully, prognosticatinge the wrath of God that immediatly followed, for the Aphricans, Sarracens and Hungarians, wasted and spoiled all, and slue a houghe number of people. There are some wyrters (as is said before) that make ii. Iohns of this one, the one going before Leo and Steuen, who they said neuer enjoyed the Popes Albe or Rochet, & the other this which nowe was set up after Steuen, of whom (they saye) the histories write nothing. Againe there are other some, that make this beinge bozne in Rome & the other bozne at Ra- uenna all one: amonge whom Platina sayth, that either of them was sonne to Pope Sergius, but Anselmus deceiued by Platina sayth the one was brother to the other: but other wyrters do make him a seuerall parson from the other two, saying he was not knowne of the Cronographers, because he did nothing worthe of memoire. But Luthprandus in 128

40 The fourth booke of the

721
 dus in his thirde booke and xii. Chapter wyrteth thus of
 the mother of Iohn. Marozia a shameles concubine and
 mother to Pope Iohn, after the death of her husband Gui,
 doth send messengers to his brother Hugh king of Italy
 a Burgundian borne, to desire him to come to her, and to
 receiue of her the noble cittye of Rome: vvhich (she sayd
 vvithal) she could not do, vnlesse he would take her to be
 his vvife. For whiche her incestious desire Luthprandus
 wrote thus against her in Uerse.

V Why broyling thus vvith Venus brand Marozia doest thou raue?
 Thunlayvfull loue and vvilt thou of thy husbandes brother haue?

Dare bucksom dame Herodia tyvo naturall brethren vved,
 Lo Ladye blinde, Iohn Baptists, layve is quite out of thy hed.

V Who did forbid that brother vvith his brothers vvife should mell,
 And Moses Larve doth not allowe thy doing to be vvell.

V Who did commaunde the brother rayse vnto his brother seede,
 If that the former by his vvife had issue none in deede.

821
 But that thy husbande children hath by the can be declare,
 Tis so (saye you): but drunken loue doth nothinge it regarde
 Kinge. Hughe euen as an Oxe to death, for thy desire is brought,
 V whose mind not for to gaine thy loue but rather Rome hath sought,
 V What boteth it thou cursed dame this noble man to spoile,
 For seeking thus by sinne to gaine a Queenely place a vvhile,
 Iehouah iudge doth make thee leese both Rome and all the toile.

Upon the said message the king leauing his armie as
 loofe, came to Rome who being honourably receiued pas-
 sed forth vnto the stronge hold S. Angels castell, and so
 into the bedde chamber of Marozia. After he was establi-
 shed in vncestuous marriage with her, he began to cōtemne
 and despise the Romaines: at which time Marozia had a
 sonne named Albericus, brother to Pope Iohn, but begot-
 ten by Marques Albericus. While this Albericus at his
 mother's bidding gaue water to king Hugh washing his
 handes, the king because he did it not handsomelye, gaue
 him a blow on the face: Herevpon Albericus to reuenge
 this inurys, callinge the Romaines together spake thus
 vnto them. The honour and dignity of Rome is brought
 to suche

to such doulfulness and follye, that it is nowe controlled
euen by harlots: For what is more abhominable, what
more shamefull, then that Rome should be brought to o-
bey saunce, throughe the incest of one woman: and that
the Burgundians whilom slaues to the Romaines, shoulde
now be lordes ouer them? If he beinge yet especiallye but
a new come gest take vppon him to dashe me on the face,
being his very sonne in lawe, howe thincke you vvill he
deale vvith you in processe of time? Knowe ye not the
pride of a Burgundian &c? This being sayde, without
any delaye the Romaines all despyed king Hughe, & chose
the same Albericus to be their Prince. King Hughe being
driuen into this terrible feare, was compelled to forsake
Rome, and leauinge Marozia fled to his owne companye:
Then Albericus and his mother Marozia did only enioye
the Monarche of Rome, and his brother the Popedome,
who spendinge fise yeares in Popishe practises dyed An-
no 937, while the harlotte his mother ruled as well the
state tempozall as spirituall in Rome.

64. Leo the seuenth.

LEo the seuenth succeedinge Iohn because hee desired to
liue quietlye, medled wth no matters, but as a slouth-
full parson did nothinge worthe remembraunce. In his
time sayth Luthprandus, the said kinge Hugh forsaking
his wyfe Berta loued especiallye thre concubines Bezola,
Roze, & Stephana: and because they were such notozious
harlots, hee gaue them the names of thre Goddesses, cal-
linge Bezola Venus, Roze Iuno, and Stephana Semele: by
Bezola he had a sonne called Bozones, whom hee made bi-
shop of Placentia, by Stephana he had Theobaldus made
Archdeacon of Millain Church, and by Rosa he had a
nother greate prelate of the Church, and a doughter be-
come. In those dayes many sawe bloude rayne oute of the

129

I Sunne,

The fourth booke of the

Sunne, as Masseus wytteth, and after it followed a great pestilence amonge men. Leo dyed .An. 941.

65. Steuen the eight.

130 **S**Teuen the eight a Germaine obtained þ Pope's chayre after this Leo, yet this seemeth straunge to many, how it should be doone, because no Emperour out of Germany procured it. But Steuen being notwithstandinge Pope, was so vexed with ciuill seditions among the Romaynes, that he coulde do nothinge worthy remembraunce: for hee was so shamefullie wounded, and foully mangled and defaced amid the bzoples, that for shame of his soule visagings, he durst neuer shewe his face abroad: So little reuerence had þ Popes at that time, for their litle holinesse. Steuen dyed Anno 944.

66. Martin the third.

131 **M**artin the thirde being Pope gaue himselfe onelye to repayre the Church, not in Religion, but in building: not in refozminge ceremonyes, but encreasinge the dignitie and pompe of the Church. He was very beneficial to the poore, & bestowed plentifully on their bellies. He was diligent in refozimation of outward manners. In the first yeare of this Pope a great blasing starre was seene in Italye, after which saith Vspergenſis followed an extreame famine: and againe saith Masseus the Sunne appeared very terrible, thzeatninge the sequeale of Gods vengeance. Martin dyed Anno 947.

67. Agapetus the second.

132 **A**Gapetus the seconde being Pope ruled Popelike in the time of one Berengarius a Marques of Italy, who was the last

the last of that name; that had that dignitie after Hughe. This Berengarius is reported to haue dyuyn many Monkes oute of their cloysters, whiche liued idellye, and gaue them selues to the pleasures of the worlde. The Pope perceiving howe he could not rule Berengarius in these and such other spiritual matters, & that he would not restraîne his soueraignitie, according to the wil of him and his: He sent for Otho the first king of the Germanes; to come into Italy, promising him the kingdome of the Romaines, to fight with Berengarius, and so saith Sabellicus, troubled the estate of that countrey. And except it were the settinge of these princes together by the zares, he did nothing worthy memory till his death, being Anno. 954.

In his time was a counsell holden at Ingelheim; but suche was the negligence of the time, that no man can tell what was done there, or wherefore it was.

68 Iohn the thirtene.

Iohn the thirtene, being the sonne of the foresayde Albericus sonne to Marozia, obtained to be Pope partly by the bybery, partly by the threating of his father Albericus, being Prince. He being Pope liued not like a bishop, but altogether like a ranke ruffianly roister, geuing himselfe wholly to all kinde of pleasure, as to whoredome, adultery, incest, masking & momming, hunting, maygames, playes, robberies, fyryng of houses, periury, dyce, cardes, blading, robbing of churches, and other villanies euen from his youth: he misused his cardinales in cropping their noses, thrusting out their eyes, chopping of their fingers and handes, cutting out their tongues, gelding them, and vsing diuers diuersly. For before the Emperour Otho, in an open Synode it was layde to his charge (as Luthprandus writeth) in his sixt booke, that he neuer sayde Masses, that in celebrating the masse he him selfe had not communicated,

I ii that he

288 The fourth booke of the

that he made Deacons in his stable among his horses, that he had committed incest with two harlots being his owne sisters: That hee played at dice, prayed to the diuell to sende him good lucke, that for money he admitted boyes to be bishops: He had rauished virgines, and straunge womē: He had made the holy pallaice of Lateran a stews & brothell house: That he had deflowred Stephana his fathers concubine, and one Rainera a wydowe, besyde one Anna another wydowe and her niece: that he had put out the eyes of Benedict his ghostly father, vsed common hunts, that he woare armour, and set houses on fyre, brast open doores and wyndowes by night: that he tooke a cup of wyne & dranke to the diuell, and neuer blessed him selfe with the signe of the crosse: these and many moze odious articles were layde to his charge: Whereupon the Emperour by the consene of the Prelates deposed him. And Leo the eight was set vp in his steade. But as sone as the Emperour was gone, those harlottes that had bene his companios, inueigled the nobles of Rome, promising thē the treasures of the church to depose Leo, and place Iohn againe: whiche they did out of hande, and so Leo whom the Emperour appointed, was deposed, and Iohn established againe. Who in his Popeship decreed that the Emperour should euer be crowned at Rome by the Pope: But as he was solacing him self with out Rome on a certaine night, with the wyfe of oite that was a valiaunt man, he was taken by him euen in his adultery, and so soze and depely wouided with a dagger, that he died thereof within eight dayes, in the tenth yeare of his Popedom, as Mantuan witnesseth. Of this Pope Iohn S. Dunstane a Hieromancier and a coniuering Hoke archbishop of Caunterbury in Englande, receiued at Rome confirmation and pall to be metropolitan, Anno. 960. This Dunstane did shamefully snaffle king Edgar: For the king had deflowred a certaine Moonne, for the which cause Dunstane did so. taunte and rate him, that the king fell downe
flat be.

flatte before him, offering to subinirte him selfe to any satisfaction, and obeyed this that was commaunded him by Dunstane, first because he was yet uncrowned, he charged him that he should not take the crowne upon him for seuen yeares, and that during this time he should fast twyse in the weke, distribute his treasure to þe neddy, builde a Monastery at Shaftesbury, and last of al, that he should depriue out all married ministers, calling them adulterous priestes. Cronicon Saxonie ecclesie V Vigorniensis. But as other stozies testifie, they were shortly after restored againe, & the monks who had encroched their places were depriued. Also he purchased of him for a great somme of money, a commission, to disanulle and cōdemne the mariage of the Clergie, and to constrainne them to single life, or els to depriue them of ecclesiasticall benefices: So writeth Iohn Capgrauce, and Polidor Virgil, in his sixt booke of the history of Englande. Hereupon he being emboldened by the auctoritie of king Edgar, ioyning to him selfe in the same commission, Oswalde bishop of Worke, Ethelwalde bishop of Winchester, and Monkes of the like disposition, did violently thrust out of the cathedrall churches the Curates and Ministers, whiche would not forsake their wiues: and planted in them Monkes with their counterfained chastitie, whiche they kept untill the time of the molte renowned Prince kyng Henry the eight. But many there were that stoutly stood in defiance of this wicked doing, especially a certayne Scot did bitterly speake against it. Of this Pope Iohn came this prouerbe, As mery as Pope Iohn.

69 Benedict the fift.

Benedict the fift, after the departure of Otho the Emperour with his armie, and depriuing of Leo, being but a Deacon, and Cardinall, was made Pope by Iobus friends in a tumultuous time. But Otho would not suffer Leo,

Alu

(whom

70. The fourth Booke of the

(whome he had appointed) to take this iniury, and therefore returning to Rome with his armie, hee plinged the Romaines diuers wayes, to make them yelde this Benedict into his handes, and to restore Leo. Therefore after they had kept the gates lockt two monethes, they yeldeo Benedict vnto the Emperour, and receiued Leo, and established him solemnly in the Popes chaire. But when as Otho should returne into Germany, he sent Benedict to Hambrough to his Chauncelour Adaldag the Archebyschop thereof, where he liued in exile, and for very thought and anguise of minde died, and was buried in the Cathedral church, Anno. 964.

70 Leo the eight.

153.

LEO the eight citizen of Rome, and chiefe secretary of Lateran church, was made Pope by Otho the Emperour, in steade of Iohn deposed for his vilany. Who being established in his Popedomie (& Benedict deposed) because he perceiued the lewdnes of the Romaynes, how that with threathninges, with bribes and euill meanes, they were still aduancing their owne: He crowned Otho and made hym vniuersall Emperour. Afterward by decree of a Synode, he bestowed on Otho the whole and absolute auctoritie, to electe the Pope, taking it from the people and Clergie of Rome, whiche (saith Gratian) Charles the great had geuen vnto them. This he did to auoyde those seditiōs, which vsed to arise in the elections. Otho desirous to be thankfull for this curtesie, restored to the sea of Rome, all which they forgoe, that Constantine gaue them, or that Charles or Pipin toke from the Lombardes. And had bestowed on them: He restored sayth Barnes, those thinges whiche hee neither possessed nor was able to defende. But Leo after he had reigned a yeare and thre monethes, died Anno. 966.

71 Iohn

71 Iohn the. xiiij.

Iohn the xiiij. sonne of one Iohn a bishop (or as some saye of Pope Iohn the xii.) obtained the Popedom, as it wer by his fathers righte. This Pope was quietly chosen, whiche was a rare thinge, and yet Peter the Liuetenaunt of Rome with the twoo consuls and twelue senatours, conspired against him, because he fauoured the Emperoure, they apprehended him in Lateran church, and kepte him prysoner in Angel castell the space of eleuen monethes. This being knowen, the Emperoure hastid to Rome with his armie, and dealt sharpely with the offendours, some he banished, some he made to forsaite their goods, some he hanged on the gallows. But the Pope hauing Peter the president, yelded to his will, deliuered him to the hangeman, who according to the Popes commaundement, stripped him out of his apparell, shaued his bearde, and hong him vp by the hayre of the head for the space of an whole daye. Afterwarde he commaunded that he should be set vppon an asse with his face to the tayle, and his handes tied vnder the Asse tayle, and to make him a laughing stock to all men, to leade him thus about the citie, and withall to scourge him with rodde, this being done to dyue him out, to be banished into Germany. This Pope Iohn allured þe kingdome of Poleland to Popery, and sent thether Giles Cardinall of Tusculan to confirme the people therein, to deuide dioceses, to annoynte bishops, and consecrate them, and to acounte the Pope as supreme head of all churches. After this he died, Anno. 973. At this time they began to Christen belles, and to geue them proper names: For this Pope called the great bell of Lateran after his name.

136

72 Benedict the sixth.

I iiii

Benedict

The fourth Booke of the

137 **B**enedict the sixte succeeded Iohn as well in misery as in place, for he was cast into Angell castel as prisoner (for certaine offences) by Cynthus a Romaine, a man of great power. And within a while after he was strangled to death with a roape in the same prison: or as some saye, pynd to death. I cannot but maruell (saith Platina) that his death was not reuenged, neither by the Romaines, nor by Otho the Emperour, who so tendered the estate of the church of Rome: but I feare saith hee, that Benedict deserued as Cynthus rewarded him, seing no mā reuenged his death.

73 Donus the second.

138 **D**onus the seconde, succeeding Benedict, learned by him to be more wyle, and therefore did nothing at al worthy to be written: Only this is mentioned, that when the Polonians despyed they might be made a kingdome, and haue a crowne graunted to them, he denied their sute. Crantzius sayth, he gouerned indifferently, deseruing neither great prayse, nor disprayse, for a yere and sixe monethes, he died Anno. 975.

74 Boniface the seuenth.

139 **B**oniface the seuenth was of so base birth, that neither the name of his stocke, nor of his countrey was known, he getting to be Pope by leud meanes losse it leudly again. For hauing obtained the seate, the magistrates conspired against him, whereby he was compelled to hide him selfe: But perceiuing he could not tary at Rome safely, hee fled and robbed Saint Peters Wallaice of the moste precious and richest treasure and iewels, and so by stealth fled to Constantinople: where after a while selling them all, he made a great somme of money, and returned to Rome, knowing that money could obtaine any thing. But in his absence

absence the Remaines made one John the fifteth Pope in his steade: But he returning enriched the citezins with money, and allured to him every rascall, whereby he toke John, and thrust out his eyes, put him in prysen, pined him to death, and so gat his place againe, wher in shortly after he died wretchedly of þ falling sickenes: Whereuppon his body (hauing a roapetie about his heles) was haled through the streets, and despitfully stabde in with daggers, pike staues, sauelinges, and suche like thinges: and at length commaunded by the Clergie to be buried in a common place.

75 John the fiftene.

John the fiftene a Lombarde, was made Pope by the citezins and the Clergie, while the former Bonifacerobbing the treasure, fled to Constantinople secretly. This John was a Deacon Cardinall, and of great auctoritie, & fauoured not Boniface, but (as Platina saith) he with certaine other honest citizens stood against Boniface his doings, whereupon (as is aboue mencioned) he was made Pope, the other being fled, and so continued eight moneths, till the other returning, did put out his eyes, imprysoned him and murdered him there, with the rake stinke of the prysen, and famine, and griefe of mynde together. Yet some thinke that Ferrucius the father of Boniface slew him, because he withstode his sonne to be Pope: so saith Anselmus.

140

76 Benedict the seuenth.

Benedict the seuenth, after these was made Pope by the Laytie and Clergie. He by the Emperours ayde, dyd apprehende a great company of conspiratours in the citie, and for their haynous offence, he put them in prysen, and punished them cruelly. He helde a roussell at Remes against Lotharius

141

The fourth booke of the

Lothari⁹ king of Fraunce, wherein he restored Archebshop Arnulphus, who was violently deposed, and he deposed & condemned of heresie one Gilbert a Donke, being a coniurer, whome the king for his money and sozcerie, had aduanced to be Archbishop. This Gilbert notwithstanding, did yet afterwarde obtaine of the Emperoure Ordo the thirde, whome he had taughte to coniure, that he might be Archebshop of Rauenna, and afterwarde he was promised by the Diuell, that he should at length be Pope of Rome. Whereupon saith Polidor Virgill in his sixt booke of his storie of Englande, Donkes and priestes at this tyme, declining from the trade of their elders in all places begā, euen as it were by their owne right to scratche together howge heapes of ryches, to compasse honour by ill artes, (coniuring and sozcery) and to exercise tyzanny. Benedict after he had raigned nine yeares died, Anno. 894.

77 Iohn the sixtene.

142. Iohn the sixtene, sonne of one Leo a Prieste, succeeded by election of the people and Clergie. As sone as hee was Pope he began to beare deadly hatred against the Clergye, so that he was abhorred not onelye of them, but of all the people: and chiefeelye because he neglecting the dignitie of the Romaine See, bestowed the riches & treasures therof vpon his kintred, his harlots and bastards. Which fault (sayth Platina and Stella) hath continued among the clergye vnto our time, for an ill president to the posterity. Then the which custome nothing is moze perillous, when our clergye (sayth Platina) shall couet spiritual dignities, not for loue of Religion, & to serue God, but to maintaine the prodigality, gluttonye & conuoulses of their kindred, and frendes, their concubines and bastards. Of the like complayneth Mantuan of his tyme.

Sanctus ager scurris venerabilis ara cynadis,
Seruit honoranda diuum Ganymedibus edes.

At this

At this tyme appeared a Comet, after which followed both famine & pestilence with terrible earthquakes, which shooke both Beneuent and Capua: which plagues mooste men iudged, were sent for the pride, ambition, greedines & rovat of the Popes, and for the contempt of God so greate at this time. This Iohn dyed in the viii. yere of his raigne. Anno, 985.

78. Iohn the 17.

Iohn the 17. was verpe experte in feates of cheualrye, he was made Pope with the goodwill of the clergye & laieye. He was excellentlye well learned, & published diuers bookes. He beinge troubled with the sedition of one Crescentius the Consull, going about to make himselfe king of the Citte, gaue place vnto Crescentius conspiracye, and banished himselfe into Hetruria: but Crescentius knowing of Iohns displeasure, and that he went about to call the Emperour wpth his armye into Italye against him, hee sente those frendes and kinsfolke which Iohn had remayning in the Citte, to entreat him not to sende for the Emperour, but himselfe to returne to Rome wpth his autoritye, and he promised to be obedient to him in all thinges. Iohn beinge entreated by his frendes, and fearing that the Emperours comminge would do more hurt then good to him and his clergye, returned to Rome: Against whose comming Crescentius with all the rest of the cōspiratours came forth to meete him, who with ʒ other people (a great multitude) wayted vppon him into the Citte, & in ʒ porch of Lateran Church, Crescentius and his company falling downe befoze the Pope, kissed his feete and craued pardon. This Iohn dyed Anno 995.

143

79. Gregorie the fift.

Gregorie

The fourth booke of the

144.

Gregorie the first a Germaine bozne, but a Saxons sonne was first called Bruno: He after wrangling and iarring was made Pope by the Emperours auctoritie, because he was his cosen. But after Otho the Emperour was departed, the Romaynes despyninge chaunge of state, did aduance Crescensius to be Consull againe, and committed the estate of Rome to his gouernment. This Crescensius and the people of the Cittie toke it greuoulsly, that Gregorie beinge a Dutchman shoulde by the Emperours auctoritie be made Pope, and therefore they deposed Gregorie: after which the people and clergye of Rome established one Iohn p^rvitiⁿ. beinge before bishop of Placentia, an excellent learned man and very well stoared wth money. Gregorie in fine went to the Emperour to complaine of his great iniurie, the Emperour taking it dispitefully, went into Italy with his armie, besieged Rome, assaulted it, and toke Crescensius the Consull and Iohn the newe Pope, and as for Iohn he had his eyes put out and so dyed: Crescensius was put on a vile beastes backe wth his face to the taylorward, hauinge his nose and his eares cut of, & to be seene of al men was caried about the Cittie hauinge his members quartered, he was honged v^p about p^r walles of the Cittie. Then Gregorie (his enremies beinge punished) was restored, who perceyuing that the estate of kingdoms were sickle and wauering, through the ambition of Princes and couetousnes of the clergye, while there followed great warres hard v^poⁿ his restoring, he summoning a counsaile at Rome, made a decree for the election of the Emperour. He decreed that p^r election of the Emperour shoulde continue from henceforth amonge the Princes of Germanie, that is the Archbishop of Mens, of Treuers & Collen, the Palsgrau of Rhein, the duke of Saxonic, and the Marquesse of Brandeburge. To these also he added p^r king of Bohemia, to be an ympier, if the voyces were euene which decree Anno a thousande & ii. the Emperour Otho did al

did allowe and confirme, but the kinges of Fraunce were highly offended that þe Germaines had this prerogative. Gregorie dyed Anno 998. þe thirde yeare of his Popedom.

80. Iohn the xviiiij.

I Iohn the xviij. a Grecian boine (of whom is spoken in þe former Gregorie) obtayned the place by byrberye, sedition, and hurlye burlye. This mā was befoze bishop of Placentia, an olde man, learned & ryche, but proud, couetous, and desirous to be Pope, which wrought his horrible and mischeuous ende. For hee broughte so muche moneye to Rome wyth him from Constantinople, where by he was able to drawe and tempt vnto him as wel the wyse & wary, as the simple sort, to be of his faction: where by he corrupted Crescentius the Consul, violently to abuse Pope Gregorie, & to driue him out being a Germaine, and so purchased the Popedom and the sequele thereof. But of those thinges that he and his traine set to sale in his Popethippe Mantuan wyrteth thus:

Pernices mercantur equos, venalia Romæ
Templa, sacerdotes, altaria, sacra, coronæ.

I maruaile (sayth Platina) that the Chronographers would reckē this Iohn amonge the Popes, seing he vsurped the place while Gregorie liued, vnlesse in wyrtinge the Popes liues they thincke to do as they doo in a continuall hystorie: For the peeuishe deedes of tyrants are set among the great explottes of good Princes, that the readers may discern the good from the euill, and so by the example of good men be moued to vertue, & by the example of the ill terrifyed frō vice, and so liue happye bypon earth, which happines this Iohn wanted being a theefe & a robber euen in his Popedom. So much sayth Platina of him. At the lēgth this Iohn in his Crescentius perished, hauing his eyes digged out, and his bodye soulye māgled: Crescentius for
his

The fourth booke of the

his doing was set vppon a vile horse (as is saide befoze) ha-
uing his nose cut of, and was so led through the Citie, his
face being turned to the horse tayle, and after ward hauing
his members cut of, he was hanged vppon a gibbet. Here
will I alledge the wordes of Gualther out of his thirde bo-
melye as touchinge Antichrist, and so ende this booke.

Nowe (sayth hee) let anye noble harte iudge vvhether so
manye good men haue vppon sufficient cause, complay-
ned of the tirannye and vniust dealinge which the Popes
haue vsed: seing that seate of Rome hath sustaind with-
in so fewe yeares so manye leude persons, tyrantes,
theues, filchers, robbers, rebels, adulterers, and o-

pen purloyners of Church goodes. And who

in Gods name vwill reuerence that as ho-

lye, which receiueth so many plagues,

but as yet the number of the wic-

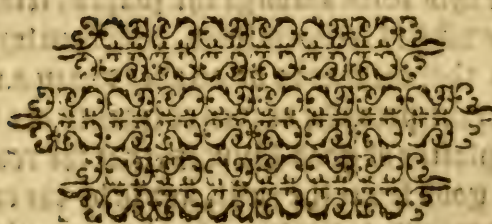
ked ones is not fulfilled as shal

follow immediatlye &c.

(* * * *)

The ende of the fourth

Booke.



THE

THE FIFTE BOOKE
 contayninge the thirde diuision of
 the thirde order of Popes or Romaine Antichristes in the kingdome of the greate Dragon, which is the deuill and sathan Apocalips 20. vnto the time of Innocentius the fourth.



Rō Ioan the eighte (who was an harlot, for the space of 146. yeares to this yeare being the thousand yere from Chryste his incarnation, Antichrist raigned like an harlot in the Church of Rome, pretending chastity in the meane time. Yet we see howe here the prophesye in Daniel 11. concerninge Antichriste was fulfilled, contayned in these words: And Antichrist shall be in the cōcupiscence of women. We see in these former histories howe these Popes haue liued in wantonesse, rovat, whozedom (and worse the whozedom) incest, pride, ambition, robbing and rifling Churches, coniuring, treason, rebellion, discention, murders, popsoninges & such other detestable enozmities. So that according to the saying of Esaie they deserue rather to be called the Princes of Sodom, the yelders of y Church. Consequently after the thousande yeare after Chrystes byrth, it was prophesied that the deuill should be let loose, and this shall be called the kingdome of the great Dragon: wherein the actes of the Popes do wonderfully aunswere vnto it, both in Syluester the second, who wyth his Recromancye rayled the deuill from hell, and hauinge coniuered him vp, did compounde wyth him for the Popedom. And againe in Benedict the ix. who made sacrifice vnto the deuill in woodes, and vpon mountayne toppes: In Hildebrand

The fift booke of the

brand of Gregorie the seuenth, whō toke counsaile of euill
spirites, and vsed other diuelish charmes, beside other.

81. Syluester the second.

146

SYluester the seconde was a Frenchman, in profession a
monke, and called Gilbert, before he was Pope. He was
of S. Benedicts order in an abbey at Florence, where he be-
ing a ponge man and addicted wholly to deuillish artes,
betoke himselfe to the deuill both bodye and soule. After-
ward forsaking that abbey he went into Spaine delighting
much in prophane sciences, & came to Hispalis vnto a cer-
taine Philosopher being a Sarracen and expert in Magick,
of whom he learned much both sorcerie and ambitio, and
began to deuise howe he might attaine to greate honour &
riches: and thought in deede that coniuringe and Necro-
mancie were the meetest wayes to come by hys purpose.
He had espyed before in the house of his host a certaine co-
iuring booke, and did his endeuour to steale it awaye, but
the Magician kept it so deuoutlye, that Gilbert coulde not
come by it: therfore he inueigled the Magicians daughter,
(wyth whom beinge in y^e house he had good acquaintance)
to steale her fathers booke, and let him haue a sight there-
of, y^e mayde fulfilled his request, & so he obtayned his pur-
pose. He hauing y^e booke went about to depart by stealth,
but fearing least this might endaunger his life for stealing
the booke, he gaue himselfe to the deuill vppon this condi-
tion, y^e he should warrant him to passe safelye into Fraunce,
and to obtayne great dignities. He came into Fraunce &
taught the liberal Sciences, so as many had him in admi-
ration, wherby he had a number of scholers and auditors,
some of great calling that learned y^e former artes of him,
as Costantine abbot of Maximin, Lotharius Archbishop
of Seuen, Otho the Emperours sonne, Roberte kinge of
Fraunce, wyth sondrye other bishops, prelates & priestes of
Rome.

Rome. By the procurement of these parsons he was made first bishop of Remen, afterward by his leude artes he obtained to be Archbishop of Rauenna: Last of all he obtained to be Pope of Rome by the helpe of the deuill, whom he in coniuration rayled out of hell according to the xx. of the Apocalips. For Peter Præmonstratenſis & other wynters ſaye, that he was made Pope in the Thouſande yere of our Loꝝs Incarnation: In the which yere ſayth Maſſeus, was a great and terrible earthquake, and a blaſtinge ſtarre horrible to loke vppon the xiiii. day of December. In his Popedome he concealed his coniuring, and diſſembled that familiarity which he had with the deuill: but yet he kepte in a certaine ſecrete place a braſen heade, of which when he demaunded anye thinge, hee receyued aunſwere of an euil ſpirit. At the length in his pontificality he would needes demaunde of the deuill how longe he ſhould be Pope: the deuill aunſwered doubtfullye and miſticallye, ſayinge he ſhould not dye, vntill he ſayd Maſſe in Hieruſalem: He therfore conceyving good hope of longe life began to waxe careleſſe, thinking to take heede enoughe of comminge in Hieruſalem. But the uſe was that on a certaine day of ſtatons in the Lent time, ſhould ſay maſſe at Rome in the Pallayce of the holy Croſſe, which was called Hieruſalem: wherevppon Sylueſter not fearinge his life, nor heedfull enoughe to forecaſt the deuils deſpite. accordinge to cuſtome ſaid maſſe in the ſame Chappel, And by & by, a terrible ſhyueringe and quakinge came vppon him wpth a great feuer, and by the rumbling noyſe of deuils (as Peter Præmonſtratenſis & Platina ſay) he perceyued his death was at hand, and that he muſt paye the deuill his fee. And thus bewayling & lamenting openly the abuſe of his charmes, he confeſſed his fault, til he periſhed miſerablye. And (ſayth Benno) he commaunded his tongue and his handes to be cut of, wherewith he had blaſphemed God in ſacrifiſinge vnto deuils: thus he dyed Anno 1003. The reporte

10 The fiftē booke of the

is that the tombe of this Syluester doth euer since p̄gnoc-
 ificate the death of the Pope, by the rattlinge of the bones
 and the gushing out of water that ysleth out of the ground
 about it : as also (sayth Platina) is testified by þ̄ Epitaphe
 wrytten on his graue.

82. Iohn the 19.

147

I Iohn the 19. an Italian, did likewise succēde Syluester,
 and gat to be Pope by þ̄ deuils ayde : for (sayth Benno)
 the scholers of the sayde Syluester being coniuers, euerpe
 one gaped for the Popedome. This Iohn did take from þ̄
 people the election of the Pope, sayinge in behalfe of his
 doing, that the clergye must teache the people, but not fol-
 lowe them : And againe, the lawe which is ruled by Gods
 spirite, is more worthe then that which is mans lawe. He
 allowed & commaunded to establishe in all Churches the
 feast of al soules, at the motiō of one Odiloe abbot of Clu-
 nie : whoe dreamed that soules were deliuered oute of
 Purgatorie by vertue of the masse, and sayd that he harde
 the deuils houle and roare, while the soules were takē frō
 them, through dirges & trentalles. After he had reigned
 5. monthes, he was poysoned by his owne frendes. In his
 time the name of Cardinals began to grow to estimation,
 and many straunge monsters were scene, and diuers terri-
 ble earthquakes.

83. Iohn the 20.

148

I Iohn the 20. called Pasanius after þ̄ Iohn the 19. was
 poysoned, by magicke & coniuringe gat to be Pope. For
 from the foresaid Syluester till Gregorie the seuenth (a no-
 torious parson) all the Popes were famous enchaunters:
 by theyr charming they stirred vp walking spirits, bugs,
 goblins, fierie sightes, & diuers terrible goasts & shapes
 of thinge

of thinges, with howlinges and groaninges aboute deade mens graues, perswadinge the simple people y they were deade mens soules. And those spirites beinge coniured by by priestes, deluded men, dessemblinge that they were the soules of the dead, complayning theyr untollerable paynes in Purgatozre fyre, and craued to be released by the meritorious deedes of theyr frendes & kindred, bestowinge dirges, masses, and trentalles on them. But to retorne to this Pope Iohn, hee (sayth Platina) beinge giuen to idleness, did nothinge worthe remembraunce. He dyed after he had bene Pope. iiii. yeares Anno 1009.

84 Sergius the 4.

After this Iohn, came Sergius to be Pope by the like meanes, who also in his Popedome exercised the same sorcerye still, by which he obtayned the seate: Yet some of the flatterers of Rome do highlye commend him, as one that in all his Popedome did no one thinge to be disliked. An vnnuere prays for the prelates of that corrupte time, wherein the light of the Gospell was extinct: without the which nothinge can be pure and persite. Amonge other praises this is one that he had, he was a very pleasat, merrye, and familiar companion: In his tyme was great peacelence and famine in Italse, and in Loraine a fountaine turned into bloud. He dyed Anno 1012.

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85 Benedict the eight.

Benedict the eight was borne in Tusca y sonne of George bishop of Portua, brother to Albericus and Iohn, & was a layman: He had a nephew called Theophilactus, which was the scholar of Syluester, and by the magical charmes of this Theophilactus, Benedict gatte to be Pope: and obtayned the place so longe as Henry Bauarius liued, whose

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47. The fift booke of the

ayde defended him, because he had bestowed on Henrie the crowne Emperiall. But after his death the Cardinals enuyinge him, deposed him and set vp another: and here vpon arose a cruel debate. Yet after ward he compounded for money with his aduersaries, and so the vsurping Pope being put out again, Benedict is restored w great pompe: He graunted to the foresaid Henrie (as Barus testifieth) to make at Bamberg builded by Henry a cathedral Church, but with this condition that the same Church should paye to the Pope yearely vnder the name of tribute, an hundred markes in siluer with a white horse furnished with trappings. He dyed Anno 1023. Peter Damianus cardinall of Hostia sheweth, as it is also witten by Platina, Carion, and others, that this Benedict (or an euill spirit in his likeness) appeared rydinge on a blackehorse, and came vnto a bishop of his familiar acquaintance, who amazed at this sight asked him, Art not thou Pope Benedict whom wee know to be dead? He answered I am the same unhappy Benedict: And howe do you sayd the bishoppe? I am cruellye tormented, but I may be eased quoth Benedict: And therefore go to my brother Iohn, who nowe is Pope, and bidde him repayre to such a place (naming it) and take the treasure that is there hidde, and distribute it to the poore: And likewise he appeared to Pope Iohn, saying I hope to be deliuered, and I would to God that Odilo would pray for mee. Thus the deuill deluded this age, bearing them in hande that the distribution of moneye, and not þ death of Christe might bringe saluation to soules, to the great aduancement of Purgatorie and masses.

86. Iohn the xxi.

151 Iohn the xxi. brother of the former Benedict, and sonne of Gregorie bishop of Portua beinge as yet but a laye man, yet likewise by the enchauntment of his nephewe Theophilact,

philact, gat þ Pope dome, as Benno a Cardinall wytteth.
 For the coniuring and charmes of these mē Theophilact,
 Iohn, Gratian, Laurence, Malsitan, Brazutus and other
 like, wrought and ruled all thinges at Rome accordyng to
 the deuils appointmente, the aucthor of theyr artes: For
 (sayth Benuo,) Theophilact vsing to do sacrifice to deuils
 in woods & on mountaynes, caused women to runne after
 him, whom he with his enchauntments bewitched to loue
 him: And this appeareth to be true by certaine bookes of
 his, which after his death were founde in his chamber.
 This Pope Iohn crowned Conradus Emperour, and was
 by him defended from the violence of the Romaines, who
 had longe troubled him: þ Emperour threatned to destroy
 the Romaines vtterly, if they should practise ought agāst
 the Pope, and by this meanes he continued Pope xi yere.
 The latine Church doth highly commend him, but shewe
 no good workes that deserued it: He commaunded Pri-
 ures to keepe a soleinne kinde of geuinge almes, he appoy-
 ned priestes to say masse, and the people to fast: In his time
 began the superstitious fastes of S. Iohn Baptist, & S. Lau-
 rence. Of the counsell of Tributia Anno 1030. began in
 Fraunce a sect of fasters, who said that it was reuealed to
 them from heauen, that to fast Saturday with breade and
 water was sufficiente for remission of all sinnes, if so that
 they had made a vowe to keepe it: But the bishop of Ca-
 mera did ouerthrowe this blasphemye, as derogatorye to
 the passion of Chryste. Pope Iohn dyed Anno. 1034.

87. Benedict the ix.

Benedict the ninth who before was called Theophilact;
 the sonne of Albericus and nephewe (as is said) to the
 former Pope Benedict & Pope Iohn: as he by coniuring
 and diuelishe artes did first aduaunce his vnckles, so now
 by his magicke he brought to passe that he succeeded them.

Henry 9
 Emp.
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He best Pope did greatly aduance euē next to himselfe as
his chiefe and secret counsellers, Laurence, & Iohn Gratiā,
for that they were notozious coniurers broughte by with
him vnder Pope Syluester: He with these companiōs had
bled befoze he was Pope accordig to þ cursed ceremonyes
of their sozcery, to call vppon theyr euill spirites in woods
and forrests, and to bewitch by his cunning any woman þ
liked him, to couet his carnall companye. But (sayth Be-
nno) as on a time he wpth these his mates was comming
from the woods to the Church, a number of birds beinge
together, a sparowe made a merye and pleasaunt kinde of
chirping: This Laurence being both captaine coniurer, &
also a southsayer, curious in the obseruation of byzds, was
demaunded what it was that the birde prated? The byrde
(quoth hee) calleth other birds to the great gate, where a
countreymans carte is broken, and his meale spilte, which
was caried in it: and therefore she wpth her much chatte-
ring biddeeth them to come thither to eate. and fil themsel-
ues. Which being harde, diuers of them þ stood by ranne
in all poast hast to the gate to try the matter, and whē they
came there they found it so in deede as Laurence had sayd.
Theyr cunninge in southsaying and coniuringe was such,
that they knew what was done both East, West, South
and North, & in the corners of the world, eyther touching
warres, or the death of Princes, And therefore manye had
theyr cunninge in greate reuerence, and did attempt dili-
gently to learne of them, and gatte theyr skill, especiallpe
one Hildebrand: Who forsaking an abbey where he was
placed, did so follow this trade, that he excelled his may-
sters, and was wonderfull busye in pestilent practises, by
meanes of his magicall artes, as the Church by the fruite
thereof did afterwarde feelee, sayth Benno. But to re-
turne to Benediſt, who after the death of Conradus con-
spired wpth his former counsellers, to disherite his sonne
Henry the thirde of the Emper, and to plant in his steede
Peter

Peter king of Hungarie, and therefore he sent the crowne of the Empier to him with this Verse.

Petra dedit Romam Petro, tibi Papa coronam,

The rocke to Peter gaue Rome the towne,

The Pope to thee Peter giueth þ crowne.

But Henry at the first conflict ouercame Peter, and toke him prisoner, and purposed to set forward to Rome, which beinge heard Benedict beinge terrible afraide, sould his Popeship to his companion Iohn Gratian, who payed for it fiftene hundred poundes, & was after ward called Gregorie the sixt. But in the meane time the Romaynes deposinge Benedict for his negligence and slouth Anno. 1045. did place in his steede Iohn bishop of Saba, callig him Syluester the thirde: For this sale (sayth Platina) Benedict was accused of all men, and cōdemned by deuine sentence, and at the length by Gods iuste iudgemente he was strangled to death by a deuill in the woods Anno. 1056. The Historiographers write, þ this Benedict or Theophilact, was seene of a certaine Hermite in a most ouglye and gastlye shape hard by a Hill, for his bodye was all rough and hairye like a beare, wyth head and tayle like an asse: And beinge asked of the Hermite how he was thus trāfigured: He aunswared, I wāder in this shape because in the time that I was Pope, I liued without reason, without lawe, without God: and defiled the sea of Rome with all kind of villanye. In his time the Cardinals that began of little, grew to be great in dignitie.

*vidit et scripsit
Jo. Ambrosius
S. v. 1000*

88. Syluester the thirde.

Syluester þ thirde a Romaine, first called bishop of Saba obtayned to be Pope, partly by his owne byberpe, partly by the tumult and bycoze of his countrey men after the expulsion of Benedict, as some say, but as it is rather to be thought by the magicall sozerpe of his father Laurence þ

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famous

by John The fift Booke of the

famous coniurer : For thus sayth Benno. After Benedict was driuen out and þ Popeſhip ſould, Iohn Gratian being in the place, Iohn biſhop of Saba was thruſt in vppon him, and called Sylueſter the thirde, and thus theſe iii. Popes beinge at once, it rente the Church of Rome a ſonder, and deuided it into diuers factions : thus wyth cruell warres and great bloudſhed the Church was tozne in peeces, foulye mangled wiche ſcielines, & choaked with errors, while vnder the colour of wine it gulled in popſon : Thus wrote Benno of that wretched time. But (ſayth Platina) Sylueſter enioyed the rowme but a while, for within xlix. dayes the frendes of Benedict with great tumult reſtored Benedict to that, which he had firſt both loſt and ſoulde. The Popeſhippe ſaith (Platina) was now brought to this paſſe, that he that was of greateſt wealth, and beſte able to giue byrbes and moſt ambitious, & not moſt godlye or beſt learned, he onelye (good men beinge oppreſſed and reiecte) ob- tayned that dignitie : which trade (ſayth he) I woulde to God they had not continued euen vnto our time, but theſe are but ſmall matters, for we are like to ſee worſe vntleſſe God aniende it. Thus make doth Platina complayne of theyr leude liues, who otherwiſe flattered þ Sea of Rome and extolled theyr doctrine. But as touching Sylueſter, the Emperour Henry draue him from the Popeſhippe, & cauſed him to returne to his owne biſhopricke, wherein he continued (as befoze he was,) Cardinall and biſhop of Saba. In the time of the foresaid Benedict the ſixte daye of April Anno 1039. there was ſeene a mighty beame of fire burninge in the Clement, as Maſſeus wyrteth in his ſixte booke. Anno Domini 1041. Pope Benedict made one Cazimirus a monke in Clunace abbey and a deacon, kinge of Poleland, on this condition, that for euery head in Poleland, he ſhould pay yerelye to the Pope and his ſucceſſors, an ordinary ſumme of money : And furthermore that they ſhould not let the herye of theyr heade to grow longe, and

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that they of Poleland shoulde remember for ever, howe y
this polling had giuen them a Haue king out of an abbey.

89. Gregorie the sixt.

Gregorie y^e sixt an Italian first called Iohn Gratian, lear-
ned the magicall sciences of Syluester the seconde: He
bought the Popeship of his kinsman Benedict the ix. and
at the length obtayned it. He after sciesnes and sedition
being made Pope sayth Premonstratensis, perceyuinge y^e
certaine filchers purloyned the goodes of the Church, &
that straungers were robbed on all sides, began to haue a
regard vnto the riches, and first admonished them, after-
ward he excommunicated them, and last of all he warred
on them that contemned his threathings: and thus he did
both recouer the Church goodes wth increase, and also
executed, and put to death the wastlers thereof. The Car-
dinals being moued with this cruelty called him Simni-
st, murtherer and bloud sucker: and on a time while he was
sicke, they saide hee was unworthe to be buried in the
Church: Whereunto among other thinges he answered
thus: I haue warred vpon other, that wth the damage
of the laietye I might purchase glorie to the clergie, and
thus ye recompence mee: and sone after he recovered his
health. The troublesome & tragical broyles which these
Popes wrought at this time, are thus described by Otho,
Frisgensis, Godfri Viterbiensis, and other auctors: While
(saye they) Benedict the ix. was Pope, Syluester the th^yd,
and soone after Gregorie the sixt did inuade the seate. And
in the 7. yeare of the Emperour Henry the third, these 3.
Popes made themselves 3. seueral seates in Rome: wher-
by they brought in a detestable sciesme, & euerye one ende-
uoured that he might not yelde to other in sedition, impie-
tye and villanye. Benedict he saie as Pope in Lateran Pal-
laire, the rest, the one at S. Peters, y^e other at S. Maries
made

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made his pontificall throne. While these thre Popes did at once (to the perill of the whole estate) possesse & comber the Citie, Iohn Gratian a priest came vnto them, perswading them euery one to take a peece of moneye and giue ouer their title of Popeship, and so it came to passe: and for this cause the Romaynes created Gratian Pope, as one y had saued the cominō wealth. Henry the Emperour hearing of these sturres, in haste came to Rome & helde a Synode, wherein those thre Benedict, Syluester & Gregorie were condemned, and the fourth Pope created in theyr steede called Clements the second. And thus sayth Benno the Emperour made Theophilact to flye, he put Gregorie in prison, and after ward he banished him wth Hildebrād into Germanye, and cōpelled the bishop of Saba to retorne to his bishopricke: So Gregorie dyed in Germanye, of whole falschod and money together (sayth Benno) Hildebrand was made heyr, who after his death returned to Rome.

90. Clement the second.

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Clement the seconde was made Pope in a Synode at Rome by the Emperours commaundement while the other thre Popes were yet liuinge. Hee caused the Romaynes to giue ouer to the Emperour theyr title in electing the Pope, for the auoydinge of those broyles which arose there vppon: But some saye that it was the Emperour who made the Romaynes sweare, that they shoulde neuer name anye to be Pope. But the Emperour beinge gone into Germanye they forgettinge theyr oath, did payson this Pope Clement, because he was chosen wthoute theyr consente, the ninth monthe after his creation: which payson was tempered by Steuen, who succeded him called Damasus the second, or as some thincke that Brazutus beinge commonly practised in these thinges, and companion to Theophilact and Hildebrand, was auctor therof. At

this

this time were great and straunge contencions about the Sacramente of the alter, and by the deuils doinge manye wonders and myracles were wroughte, but þ Pope forbade manye to vtter their conscience hereof, least it shoulde be prejudiciall to the masse: And therefore manye of the doctours as appeareth by theý wrytings, wrote doubtfully.

91. Damasus the seconde.

Damasus the second other wise called Steuen Bagniarie, gate the Pope ship by force at the Emperours commaundement, with consent of the clergye and laitye: for (sayth Platina) it was now a common thinge for euery ambitious parson to pzease into Peters seate violentlye, but he kepte it not long, for the thirtenth day after he was poysoned by the sayde Brazutus Anno 1049. This Damasus beinge chauncelat to Clemēt his pdecessour did poyson his master, and ther efoze dranke worthely of the same cuppe. After this (sayth Benno) Theophilact who befoze was fled returned to Rome, and there wyth his olde acquaintaunce Laurence. wroughte much mischief, and by the letters of his scholer Hildebrande beinge then in the Emperours Court and a traytour about him, he knewe all the Emperours secretes. While he thus did greatlye vex the Romaynes, they by the counsell of Cardinals sent Embassadors to the Emperour, desiringe him to assigne one to be Pope. And therefore one Bruno, afterwarde called Leo þ ninthe was made Pope, and ye. force againste his wyl brought to Rome: In whose company throughe ouermuch gentlenes of the Emperour, Hildebrand was suffered to retorne to Rome, who afterwarde wroughte such mischief in the worlde, as neuer was harde of, both againste Emperour, Church, clergye, and common wealth vnder colour of religion: meaninge not to keepe his oath longe sworne to the Emperour, So sayth Benno of him.

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92. Leo the ninth.

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LEo the ninth a Germaine bozne of the countrey of Dalsburg, being also himselfe countye Eristheim and bishop of Tulledo he became Pope in this maner. Because the Romaynes (not for the loue of the Emperour) but beinge wearied wyth those ambitious and seditious prelates that straued for the Popeship, desyred him to appointe one to be Pope: he sent then this Bruno bishop of Tulledo, a man of a simple witte, for none of the other Germaine bishoppes durste aduenture to come amonge the poysoned cuppes of Rome. He goinge on forwarde in his pontificall roabes, had wyth him in companye the abbot of Clunace, & Hildebrand the monke, the clergye of Rome meetinge him & feing him come on this manuer, altered his Popes besture, did most dispitefullye charge him wyth apostasye, because he had recepued his auctozitye from the Emperour, therefore they perswaded him to put of his pōtificals, and to returne to Rome in his wonted apparell: Saying, the election of the Pope was not graūted to the Emperours, but to the clergye and people of Rome. Bruno obeyed theyr commaundement, and came to Rome in his owne priuate apparel. And through the counsaile of Hildebrand did confesse openly befoze the auncients, that he had offended, and therefore because he ascribed the auctozitye to them, they chose him Pope moze willingly, and for this deede called him Leo or Liō, whose courage argued him rather to be a sheepe. Afterward he made Hildebrand a Cardinall, and partner of his Popeship with him, committing to him the charge of S. Peters Church, whereof Benno, wyrteth thus. As sone as he came to Rome (meaning Hildebrand) he obtayned of Leo to be made one of the keepers of the altar of S. Peters Church, and within a while he filled his cofers: and to the end he might put out his money to some

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man for daileye enterest, he became familiarly acquainted with þ sonne of a certaine Jewe, who though he were lately become a Christian, yet he left not his Jewishe trade of vsurpe. And befoze this hee had well acquainted himselfe wyth the famous worke of mischiefe Brazutus frende to Theophilact: who is reported to haue popsoned by his cunning these Popes wythin xiii. yeares Clement the second, Damasus the second, Leo the ix. Victor the second, and Nicholas the seconde. Pope Leo held a counsell at Vercella, wherin he condemned the doctrine of Berengarius, who helde opinion agaiast transubstantiacion, and the real presence of Christ in the Sacrament: Likewise he held a nother counsell at Maguntia wherein was concluded that priests should not keepe hounds nor haukes, neither medle with any such profane things: Also þ marriage of þ clergy was vicerly condemned by þ procurement of Hildebrād: And it was decreed to be simonye, for a priest to be preferred to an ecclesiastical lyving by a layman. By the enticement of Hildebrand and Theophilact, this Leo not knowinge their disposition, moued warre against the Normans, whose power was the great in Apulia. But Theophilact meaning to worke the Pope mischiefe secretlye (because he durst not openly do it) bewrayed first al his secreete counsell, and finallye with Hildebrands aduise, betrayed the Pope himselfe to the Normans, from whom (his men beinge slaine) he himselfe escaped narrowly: who yet returninge to Rome was popsoned by Brazutus the fift yeare of his Popedom.

93. Victor the second.

VICTOR þ second a Germaine bozne in Bauaria was made Pope, not by free election, but because the Romaynes did so much stande in awe of Henry the Emperour, that they durst do nothinge against the oath made to the sayde Henry

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Henry in the time of Clement the seconde. And therefore to gratify the Emperour, they sent Hildebrād as Embassadour to him, to know his pleasure in the election, and by this meanes this Victor beinge a Germaine came to be Pope: In this Embassage Hildebrande toke vppon him by vertue thereof, to make Henry the Emperours sonne heyre to the Empire. This Victor helde a great Synode, at Florence, wherin he condemned all those priestes of Symonie, who had bene presented to their spiritual liuings by any temporall parsons. Immediately after the establisshmente of this Victor, Brazutus repayed to Rome at the procurement of Hildebrande to payson him, or anye other, (sayth Benno) that should steppe into the Popeship before Hildebrand, and so Victor sone after he had raigned two yeare was paysoned by the same Brazutus. Anno 1057.

94. Steuen the ninth.

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STeuen the ninth boyme in Loraine, the duke of Loraines brother, was made Pope after Victor with generall consent of all, but withoute the Emperours agrcement. This Steuē caused the Church of Millain (which almost 2. hundred yeares had defied the supremacie of Rome) to become subiecte vnto it: He also before he came to be Pope, had accused the Emperour Henry of heresye, because hee somewhat abridged the vsurped auctoritie of Rome. Also he helde a counsell in Florence against marriage of priestes countinge it fornication, and therein concluded many thinges against dualities, pluralities, and totquots. But at length in the tenth yeare of his raigne Hildebrand caused his olde companion Brazutus to giue him such a drinke, the Pope dyed thereof Anno. 1058. At his death Hildebrand was not at Rome, but returned in all hast vppon it, and at his coming he commaunded all the clergie to appeare before him, and bounde them wth an oath to suffer none

A note for greedy benefice mongers and nonresidents, that euen Antichrist himselfe is like to be a witnes against them, vwho thus condemned that wherein they offende obliquely.

none to be Pope, but such a one as obtayned it with the consent of euerye one.

95. Benedict the tenth.

Benedict the x. bozne in Campania was first called Minicius, while the Romaynes were in an uprore and cryed oute to haue one of their owne countrey men to be made Pope: this Benedict had the name generally, and so was made Pope, contrary to þ oath which þ clergye had made to Hildebrand at his departure lately. Hildebrand therefore taking it despitefully thus to be deluded in his absēce, deposing Benedict, was very importune with the clergye, to make one Gerhard bishop of Florence, that came wyth him, Pope in his presence, as they promised him at his departure. The clergye because they coulde not with safetie chose another in Rome went therefore to Senas, and there they chose this Gerhard Pope, naminge him Nicolas the seconde. Gerhard beinge Pope held a Synode at Sutrius against Pope Benedict, who vnderstanding of this conspiracye wroughte by Hildebrand, was content for quietnes sake to forsake Rome, and to liue like an outlawe priuately in Veltra, after he had bene Pope ix. monthes. Christian Masseus reporteth, that this yeare a great company of snakes about Tornaie fought cruelly together, untill the people beset them with fier and butned them.

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96. Nicolas the second.

Nicolas the seconde was made Pope as is mentioned in Benedict. After he had helde the counsell of Spire against Benedict, hee returned to Rome, and sommoned a counsell at Lateran by þ craft of Hildebrand for his owne purpose: wherein was decreed, that he should be condemned for an apostata, that should be Pope eyther by fauour
or moe

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or money without the whole consent of the Cardinals. Also he gaue the Cardinals, the priestes and laitye, power to excommunicate any such Pope, & to hold Synode against him any where, and to driue him out. In this Synode Berengarius was forced to recant his opiniō against the real presence: for he had long maintayned, that in the breade & wyne was next, ^{at} the body and bloud of Christ really, not naturally, but a signe and figure thereof, as Platina, Mūclerus and other write of him. This Pope Nicolas established and strenghtened the Popedome, wyth sondrye and diuers straunge fozgeryes, fables, and vnttruthes, terrible vizards, and gastlye countenaunces of excommunication, and dreadfull theates of cursings. The wordes of the excommunication and curse are these, in the 23. distinction as Barnes testifieth. In the name of God Amen: If any man do breake this oure sacred decretal sentence, and presumptuously attempt to hurt or disquiet against this statute the Church of Rome, let him be accused for euer, & damned by excommunication: Let him be reputed amonge the vicked, that shall not rise againe to iudgement: Let him feele the wrath of the Almightye against him: Let him feele the rage of Peter and Paule vppon hym in the life to come, that spurneth against their Church in this life: Let his dwelling be in the wildernes, & let his house be left desolate for none to dwell therin: Let his children be orphanes, and his wife be a widowe: In his trouble let him be troubled: Let his childrē beg their bread, and be cast out, and be vagabounds driuē out of their owne houses: Let the vsurer rife all his goodes, and let straungers spoile the labour of his handes: Let the whole world fight against him, and let all the Elementes be contrarye vnto him: Let the merits of all saincts confound him: Let him spende this life prisoner fettered in chaines: and let the saincts powre their open vengeance on him. But our grace defende them that keepe this &c.

Such

Such thonderbolts did the Pope shoote abroad to terrifye the world, which yet wroughte so in mens hartes, that for feare thereof they yelded themselues subiecte to the Pope, against their owne native and Chyistian Princes. But to returne to the histoye concerninge the sturre that Hildebrand kepthe at this tyme in Rome, Thus wyrteth Bennot: Nicolas beinge Pope, Hildebrand perceyuing he could not yet gette to be Pope, deuised to get an archdeaconshippe by hooke or by crooke. At the length he set vpp one Mancius archdeacon of Rome, whom he tossed and disquieted with diuers iniuries: who beinge overlaped wth the reprochful dealing and craft of Hildebrand, and beguiled wth his moneye, at the length graunted him to surrender vnto him his archdeaconship. This being graunted, Hildebrand cometh to Pope Nicholas ere he were aduised, and very impudentlye, partly by vnrasonable request, partly by threathnings of armed souldiers hired for the purpose, who gaue him watchworde to yelde or to dye, hee made Hildebrand archdeacon. This being done euen immediatlye after Brazutus ministred the same cuppe to Nicolas, that he had done to the other Popes. Nicolas beinge thus popsoned, & Cardinals being so well acquainted with the ambition of Hildebrand, besoughte the Emperour earnestlye to assist them in the behalfe of Cadolus his bishop of Parma, whō they had chosen Pope: which thing so strake Hildebrand to the hart, that from thence forward he professed himselfe an vtter enemye to the Emperour: He brake his oath of fealtye and allegiance. And makinge a conspiracy wth the Emperours enemyes, and with the Normans, he beguiled Anselmus bishop of Lucia, causinge certayne Romaynes to chuse him bishop, and call him Alexander the secōd, as one whom hee would set vp against Cadolus chosen by the Cardinals. And thus Hildebrand brought trouble as much as he could, both to Anselmus and Cadolus, who in deede wayted to succede them both, &c.

97. Alexander the second.

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Alexander the seconde was as yee reade made Pope by Hildebrands craft, for his owne purpose against the Emperours mixde: and therfore þ Lombards by the Emperours consent, did set by another against him called Cadolus, (as is befoze mentioned) who came to Rome and besieged it wyth a great armye, and after one or two battailes was wyth his companye put to flight. The Emperour willinge to ende this sciesme, sent to Rome Otho archbishop of Collen with his auctozitye, to debate the matter: who comming to Rome began with a sharpe oration to reprove the intrusion of Alexander, & to amplifye the Emperours auctozitye in the election of the Pope. But the mischeuous Hildebrand puffed up wyth his late victoꝝ, did interrupt Otho, and stoutly defended the Popes doings, avouching that the election belonged onely to the clergie: whereunto Otho the bishop in this case moze favouring þ Pope, then his maister, did easelye giue place, and desired to haue a councell at Mantua to appease þ matter. Wherein was decreed that a man oughte not to heare masse of a priest þ laye wyth a concubine: that marved priests shoulde leese their livings: And yet their children wyth the Popes dispensation might take orders: That the Pope should be chosen onely by Cardinals. But this Alexander perceyvinge at the length (sayth Benno) þ it was but for a pollicye of Hildebrand, that he was made Pope by the Emperours ennemyes to spite him withall, began to mislike of it with himselfe: and on a time as he was preaching to the people, he tolde them that he would not any longer enioye the Apostolicall seate without the Emperours good will, and professed opely that he would send letters to the Emperour for the same purpose. Hildebrand hearinge this was forthwith so enraged, þ presentelye he began to mumble,

ble, curse, and fret, and could scant keepe his hand from þ
 Pope till masse were done: Masse beinge done, he toke the
 Pope, and wyth a troupe of armed souldiours he led him
 into his chamber, where with his fistes he buffeted and be-
 pommelled him shamefullye, rating and taunting him wyth
 rayling and reuiling wordes, because he would go aboute
 to seeke the Emperours fauour. And from that time for-
 warde Hildebrand (because he saw him so simple) allowed
 him but five shillinges a daye to spende, and the rest of the
 reuenues he retayned to himselfe, and casting Alexander
 into prison he purloyned a great masse of money. Alexan-
 der beinge thus in the miserable bondage of Hildebrand,
 in an eueninge dyed God knoweth whereof, and the same
 houre Hildebrand was enstalled Pope by his garrison of
 souldiours, without consente of the people or clergye: be-
 cause he feared þ if he had delayed it, another shoulde haue
 bene chosen. None of the Cardinals subscribed to his elec-
 tion, vnto the which when the abbot of Cassia came, Wo-
 ther (quoth Hildebrand) ye haue lingred ouer longe, & you
 quoth the abbot haue hied you ouer fast, who ere your mai-
 ster the Pope be yet buryed, haue vsurped his place con-
 trarye to þ Canons. Hildebrand being thus chosen, how
 he liued, howe he draue the Cardinals from him, howe he
 tormented them miserablie, howe he poysoned the world w
 herespes, how often he committed periuirye, howe great &
 many conspiracyes he rayled, it is harde for manye men to
 vtter: But most of all, the bloud of many Christians which
 by him and his meanes haue beene miserablie shedde, do
 crye oute vengeance on him. Thus and much moze doth
 Benno the Cardinall wyte of him.

98. Gregorie the seuenth.

Gregorie the seuenth was first called Hildebrand borne
 in Hettruria, a notable cōiurer and great Magician, he
 L ii gatte

The fifte booke of the

gat to be Pope by his saluage sorcerye, & bloudy meanes. He forsaking þ abbey wher he was monke, gat to one Laurence an archpyryst of whom he learned his notozious enchauntments, which þ sayd Laurence had learned of Pope Syluester the seconde. There was greate famillaritye betweene this Laurence, Theophylact, Iohn Gratian & Hildebrand, being archpyrists oz Cardinals of Rome: wherby this Hildebrand by his subtiltye bare all the swaye w Theophylact, while he was bishop vnder the name of Benedict the ninth, and so he cōtinued in his factious dealing in al other Popes times, till he came to the place himselfe. Benno Cardinall wyrteth of him, that when hee listeth, hee would caste of his sleeues, and skip and daunce in forme of sparkles, oz flames of fyer, and with these myzacles he deluded the eyes of the simple people, bearing them in hande it was a signe of his greate holinesse. And (sayth Benno) because the deuill could not openlye persecute Chyistians by Pagans, he practised craftelye to ouerthrowe the name of Chyriste by this counterfaite monke, vnder the colour of religion. Diuers auctors do wryte that this Hildebrand oz hellybrand rather, by the helpe of his companiō Gerard^o Brazutus poysoned vi. oz vii. Popes, so to open himselfe a gap to come to be Pope: and yet hee in these byples behaued himselfe so subtellye, that no man could charge him therewithall, þ it was rather thought he sought to shonne the Popeship. And yet when in name he was not Pope, yet was he the ouely instrument, and contriuer of all their doings and deuises: and began to worke by litle and litle vnder other, which he brought to perfectiō in his owne time. Under coulour of religion and godlines, he practized all treachery and mischief. He accused Pope Alexander his maister, because he had craued the Emperours assistaūce against his aduersaries: His accusatiō was this, þ he was vnnicete to be Pope according to the Canons, who cōtrary to the Canons had craued ayde of a prophane Prince: &
caste

cast him into prison, where he wrought his death, & forth-
 with ere he was buried vsurped his place: He imparted
 his treasure (sayth Benno) to Brazutus and to a certaine
 Jewe, that were his companions, and by theyr meanes he
 purchased the voyces of diuers, who ere that Alexander
 was buried cryed out amayne: Peter þ Apostle hath cho-
 sen Hildebrand to be Pope, & so they set him in the Popes
 throne callinge him Gregorie the seuenth. And this was
 done in the thousand yeaere after the destruction of Hieru-
 salem, in the which yeaere the Popes began to challenge &
 take vpon them the name, office, and power of Chryste:
 for it was proclaymed at the enstalling of this Gregorie, þ
 he was created þ true vicar of Chryst, & Gregorie applyed
 vnto himselfe those thinges that are spoken in þ 7. Psalm
 of Chryste: Hee altered the lawes of God, for where the
 Scripture licēceth al estates to marrye, he barred þ clergye
 therof, forcing thē to bow single life aboue their abili-
 ty. Now was þ Scripture in him fulfilled prophesyng
 of the warre of Gog and Magog, which this Gregorie brou-
 ght so perillousye to all Christendome, as the like neuer
 happened, which his companion Urban the second did exe-
 cute. Gregorie at the first entrie to his Popeship began
 to vyge such canons, as he had in his auncestours time pro-
 cured against priestes mariage, and the bestowinge of be-
 nefices by temporall men, which hee did not of purpose to
 take away the abuse of byng and sellinge of ecclesiasticall
 lyuings, but with a fayre shewe to abridge Princes and o-
 ther estates, of their pzeeminence in that matter, whereby
 he might binde all the bishops and clergye to be more sub-
 iecte to Rome, who now depended more on their Princes,
 because of the bestowig of the lyuings, wherby the Popes
 strength encreased, & the tēporal Princes were weakened,
 and neglected of their clergye. And the better to atchieue
 his purpose, because Henry the Emperour was chiefe of
 temporall Princes, he attempted it first againste him: for

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this matter he summoned a councell at Rome, wherto the Emperour could haue no regarde, because of his warlike affayres then presente. And yet this matter so delighted þe Pope, that for compassing it he spared neyther treason nor murder, but in manye places he procured ciuill warre, & sedition, with al kinde of mischief that might be. For first seekinge þe Emperours death he attēpted it diuers wayes, as thus amonge other euen in þe Church: The Emperour (saith Benno) vsed to go to prayers to S. Marpes Church in Auentine hill. Hildebrand therefore hauinge his false espyes caused the place to be wel noted, where the Emperour vsed to kneele or sit in the Church all seruice time: & hyed one to go and laye certaine great stones secretelye in the roofe of the Church righte ouer the same place, in such sort as he might thzowe them downe vppon þe Emperours head, and so slaye him: which as this fellowe went aboute and was busye wryth a great stone, the waighte thereof ouerwhelmed him, so as he fell downe to the pauement and the stone vppon him, which bzused him so as he dyed of þe, which hee had prouided to slaye the Emperour withall.

This thinge being knowen, the Romaynes bound his heeles to a roape, and drew the dead carkasse thzough Rome streets thzee dayes together for an example. Againe (saith Benno) Iohn bishoppe of Portua who was of Hildebrands priuie councell, said in his preachinge before the people & clergye in S. Peters Church: what meaned Hildebrand and we to do this thig wherby we should be burned aliue: (meaninge that violence which they had vsed towarde the Sacrament of Chrisses bodye:) Because Hildebrand demanding of it (as þe heathen vsed to do of their idols) what successe he shoulde haue against the Emperour, & because the Sacrament spake not and gaue him no aunswere, he thzew it into the fyre, maugre all the Cardinals that were about him, and said to the Sacrament most blasphemously: Could the idoll Gods of the heathens giue them aunswere

swere of theyr successe, and can not thou tell mee? He excommunicated the Emperour being a cōformable Prince, withoute lawfull accusation, withoute canonically citation, or iudicial order: and caused his peeres to reuolt frō him, and soughte by secrete traytors to murder him. Also hee caused the bishops to sweare them selues vtter enemies against him, wresting & wringinge places of the Scripture to make a shew to maintaine his purpose, But (sayth Benno) as sone as he roose vp from his chayre being newly framed of wood, by Gods workinge it claue in peeces & was rente terribly into diuers partes.

When he sawe that his secrete treasons toke not effect, he brast out into open outrage and enmitie: he excommunicated the Emperour, and discharged all his subiectes of theyr alleageaunce, & gaue his crowne vnto Rodolpho duke of Suenia, which he sent to him with this poesye.

Petra dedit Petro, Petrus diadema Rodolpho.

This moued the Emperour very soze, in so much that hee stripped himselfe out of his royall roabes, and puttinge on wollen apparell, came with his wyfe and his sonne a litle child in the depth of winter, a cruel and perillous iourneye to Canusius, and stood barefooted at the gates of the Citie, fasting from morning to night, suing humblye for pardon at Hildebrands hand, and for thre dayes suffered with lamētable miserie to be laughed at, and flowted by Hildebrand amonge his paragons and monkes. He desired often to be let in to come to the Pope, but hee was still answered for thre dayes together, that h Pope was not yet at leasure to speake with him. The good and gentle Emperour toke it patiently to be thus delayed, and because he could not be let into the Citie, he abode in the suburbs w his great inconuenience, for the frost was verye extream more then ordinarie: and yet he endured it continuallye 3. dayes, least by taking his ease he should haue offended my Lorde bishops grace, and still he sued to be pardoned. At

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the length the fourth daye by the intercession of the Countesse Mathilda, who for loue, not for honesty was in fauour with the Pope, & the abbot of Cluny, and Adelaus Earle of Sauoy he was admitted to come in. And though hee craued pardon on his knees, & offered by his Crowne, yet would the Pope neither pardon him nor absolue him, vnllesse hee would promise that accordinge to the Popes appointment he would purge him of his fault in the councel, with other vnlawfull conditions. All which he promised and confirmed with hand & seale, and yet was not restored to his estate. This being knowen, the Princes & Lordes of Italye were highlye offended that the Emperour Henry in such maner with so great dishonour, and so shamefullye had submitted himselfe to recouer the fauoure of this Hildebrand, who by treachery purloyned the Popedom, and defiled all thinges with slaughter and harlotrye. But the Pope and his Cardinals beinge puffed vp with this & they had brought the Emperour to this seruile yoke, began to attempt further matters: but Henry reuenged this dishonour sone after by the sword, and after sharpe battelles he ouercame Rodolpho, who hauinge his hand cutte off commaunded to bring vnto him the bishops and auctors of his rebellion, befoze whom he sayde thus hauing his hand layde befoze them. I am (quoth he) iustlye plagued, so this is the hand wherewith I pleighted my allegeaunce to my soueraigne Lord Henry, and by your enticements I haue often time fought against him to my losse, and falsified my sayth, and therefore haue receyued the rewarde due to my periurpe: Consider therefore whether ye haue guided me righte or no: Go ye therefore, and stand to your first sayth bowed to your king, for I must go to my father: this being said, he dyed. After his death at the Popes commaundement they set vp another to be Emperour, one Harman a Saxo County of Lucelburg: who while he was assaulting a certaine Castell in Germanye, was slaine by a certaine
great

great stone, which a woman hurled downe vpon him. And yet the Popes malpce ceased not, but he rayled vpon a thirde traytour againste the Emperour euē his kinsmā Egbertus a Marquesse, who also being taken in a Hill by the Emperours frends, was miserably slaine. In the meane time the Pope did solace himselfe with the companie of Mathilda, who forsaking her husbände Azon Marquesse of Esta kept continually by the Popes deare side, whereby she was called S. Peters doughter: and so of one ieast another sprāg, for (as Lambert Hirswaldēsis saith) the talke was how S. Peters doughter liued in secret incest wth S. Peters heyre, and that he that had deuorced other men from theyr wiues and honest matrimonye, liued in whozedomē with another mans wyfe. Also this Gregory iudged to death threē men before they were conuict or confessed theyr cryme, without the sentence of anye secular Iudge, and caused them to be hanged forthwith. Another time he cast Centius the sonne of a Senatour into prison being his especial friend, & caused him to be tormented & rolled in a barrele of sharpe nayles till he was almost dead: But Centius escaping apprehended the sayde Hildebrand and mighte haue quitted his quarrel, yet the people disappoynted him, but the Pope ere he were deliuered sware openlye ꝑ he would forgeue him, and the rest ꝑ had apprehended him. But being at libertye contrarie to his oath he reuenged it, causing Centius and ix. of his company to be hanged for it, ꝑ other he condemned to banishment, and among them the sonne of a widow, who after the yeare of his banishment was expyred did retorne & was led with an halter about his necke by his mother to Gregorie, whō ꝑ mother for full satisfaction desired to take her sonne and deliuer him againe as a new purged mā: But Gregorie had hanged him but ꝑ the Iustices cōsidering the penaunce that he had done were moze iuste and wyse, and refused to do it, and therefore Gregorie in a rage commaunded one of his feete to be cut of, wherof the yongman

The fift booke of the

mā dyed wythin fūe dayes, to the great grieve of the poore wydowe his mother. Abbas Vſpergenſis & other wryte thus: It is manifeſt (ſay they) that this Hildebrand was not choſen by God, but intruded himſelfe by money & guile, who tolled the eccleſiaſtical eſtate byſide downe, and troubled the kingdome of Chriſten Empier, practiſed to murder the quiet Prince, defended oathbreakers, foſtered debate, ſowed diſcentiō, rayſed offences, made deuozcemēts, and diſordered euery thing that ſeemed to be well among the godlye. He was the firſt that put the miniſters of the Church from their wyues by excommunicatiō: He moued bzoples througħ Fraunce, Germany and Englande, tedious to be tolde. This deuozcement of miniſters wīues, did offende a great number of learned men at that time: for in Germanye and Fraunce there were yet xxiii. and moze biſhops, who wyth the clergye of theyr Dioceſſe were then marped, and did ſtoutly maintayne theyr mariage ſtill, beſide thoſe that were in England & Italye. Amonge other things Gregorie commaunded the Saturday to be faſted: He canonized Pope Liberius ſainte, who was an Arriā hereticke, alſo he apointed an holpe daye in reuerence of him. He toke awaye the Crowne from the kinge of Poland. He condemned Berengarius opinion againſte reall preſence, & was the firſt that is noted to haue eſtabliſhed the doctrine of tranſubſtantiatiō. He condemned a layman of ſacrilege, that ſhould reape the commoditie of tenthes as of impropriat parſonages, but condemned him of hereſye, that inueſted a prieſt, and him of Idolacrye that ſhould take a benefice of a layman. Theſe and other like attemptes gaue Hildebrand, whereby hee made the Popes leaden blade, to be w aſonder almoſt the Emperours iron ſworde. Many of þ clergye as 14. Cardinals beſide diuers biſhops & other, did ſo abhoyre þ deteſtable treachery of this coniurer Gregorie, þ they forſoke him for ſhame, his villanyes were ſo manye, and ſo monſtrous encreaſinge daile: In ſteede
of God

of God he serued the deuill, & of Princes whom he shoulde honour hee made worse then slaues: finallye as his name was Hildebrand so in deede he was an helly bzande to all Chyistendome; toymoyled by his meanes with rebellions, treasons, murders &c. But at the length Henry þ Emperour began to set himselfe against the Popes practises, and in the yere of Chyist 1083. in a Synode at Brixia, laynge his treacherpes to his charge hee did depzyue him of his place, and appointed another in his steede, whom hee called Clement the thirde. He sent his armye to Rome to dzyue out Gregorie, and to establishe this Clement, and by his longe siege he bzought Rome to so great penurpe, that they were compelled to sue for peace. But Hildebrand because he would not come in the Emperours sighte, beinge reiecte & forsaken of the Romaines fled to Salerne, wher he ended his wretched life in great miserye Anno 1086, Antonius and Vincentius shewe that this Hildebrandeuen at the latter gaspe called to him a certaine Cardinal, and confessed to him þ he had haynouslye offended, because at the deuils enticemēts he had stirred by hurlye burlies, hatred, and warres among many, and had the cardinal go to desire the Emperour to pardon him. Diuers mē wrote against him & his vile life, as Cādikus a Cardinall, VValramus bishop of Niemburg, Venericus bishop of Vercellen, Rowland priest of Parmen, Sigebertus Gemblacensis. Also of this Gregorie it is said that he neuer wēt without a booke of coniuring about him.

99. Victor the thirde.

VICTOR the third abbot of Casfa was made Pope, not by the election of the Romaines or Cardinals, but was chryst in by the ayde of his harlot Mathilda, and the Romaines that were of his faction. He beinge establisshed began to defende Gregories pranks against the Emperour, and
Clement

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Clement appointed by him, but the hastines of hys death shortened his mallice: who as Hermannus, Contractus, Carfulanus, Præmonstratensis and sondrye other testifys, was poysoned by his dearcō, who at masse time put the poyson into the challice, against þe Pope should receiue it. Diuers wonders are reported to haue happened at that time, as of tame birds, geese, cockes, hennes, pigions, & pecocks flew into the mountaynes and became wild, hounge floze of fishe died in the Sea: diuers Cityes were so shaken wth earthquakes, so as the greater Pallas at Syracuse falling downe, did slaye all that were then in the Church, sauing a couple.

100. Vrbā the second.

165. Vrbā the seconde an Hetrurian bozne called Otho before, was made Pope by the harlot Mathilda, and the Norman Lords in Apulia in dispite of þe Emperour. This is a scholer of Hildebrand, whom for followinge his masters steppes, Benno calleth a blind guide, a sciesmaticke, an hereticke, and companion of Liberius the Arrian hereticke: He warred those graftes of mischiefe which Gregorie had planted, and was thersfore called the turmoyle of the world, by descantiage of his name and in steede of Vrbā calling him Turban. He excommunicated Clement þe seconde established by the Emperour, and also the Emperour for establishinge of him, & procured manye forsworne rebels both nobles and commoners, to conspire againste him: and like wylse the same Clement as being Pope, did againe excommunicate him as an vsurper, wherevppon it moued many reasonings amonge both spirituall & temporall, who should be right Pope: And these controuersyes were tossed both in Germanye and other countreyes. But when Vrbā would absolue none, whom Gregorie had excommunicated, he was fayne for feare of his life, to flie by

Healtly

Heath from Rome. He held five colicels in sondrye places, and all for the establishing of Gregories decrees, and to confirme that auctorite which the Church had gotten. Amonge many other enormities he concluded that no priests sonne shoulde be capable of orders. He made þ archbishop of Toledo primate of Spaine, vpon condition þ he should sweare fealtie to þ Pope, & so by that meanes he broughte Spaine vnder his winge. He cursed the kinge of Fraunce for imprisoning a bishop. He caused all that should take order to sweare with this clause, So God helpe me and the holye Euangelistes: finally he standing in awe of one Iohn Pagan a Romaine, did hide himselfe for two yeares in the house of one Peter Lion, where he dyed Anno 1099. And his bodye was conueyed by nighte ouer Tiber for feare of his foes, the same yeare also dyed Clement the thirde, who had seene in his time the death of three Popes.

Of the former Hildebrand and this Vrbā his scholler, Theodor Bibliander writeth thus to Princes of al estates: Hildebrand (sayth he) by sturringe by the Greeke Emperour against the Turkes, did sowe the seede of the voiage of Gog & Magog, vpon whom the bloude of the Church cryeth vengeance, that was shed wth the sworde of his tongue. But this Vrbā by causinge Christians to goe warre vpon Pagans, with vaine colour of fighting for þ holye Lande, & for Christes Sepulcher, hath caused more Christian blood to be shedde of all Nations, then can be esteemed: and did it onelye to oppresse Clement the second and his faction, the while to restore himselfe to be Pope. In the time of this Vrbā, V William Rufus kinge of England was sore combed with the proude prelate Anselmus archbishop of Canterbury, who whē he was commaunded to aunswere to his misbehaviour, did auoide it in appealing to the Courte of Rome, both against the liking of al the bishops in Englande, and in spite of the kinges harte went to complaine to the Pope.

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101. Paschal the second.

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PAschal the seconde was an Italian called before Rainerus, hee was made Cardinall of S. Clements by Hildebrande his Scholemaister, & succeeded Urban. He when he sawe he shoulde be chosen, woulde not take the place vpon him vntil the people had cryed thre times S. Peter choferth thee worthie man Raynarde: Then hauinge a purple robe vppon him, and a Mitre on his head, he was brought vppon a white horse vnto Lateran, where hee receyued the Popes Scepter, and had the gyrdle put about him, wheron are hanged seuen keyes, and as manye Seales. All the time he raigned he was continually busyed in warres, and seditions, attemptinge by all meanes possible to aduance yet hier the estate of the Popedome. He dzaue out furiouslye from their places all those bishops and abbots, y were established by the Emperour. At this time there was a certaine prelate called Fluentinus, who seinge the greate enoymities that presently choaked the Christian Church, held opinion that Antichrist was incarnate and bozne, and that he was reuealed herein. And therefore (sayth Sabellius) the Pope held a councel against him, with the bishops of Italy and Fraunce, in Rome: amonge other canons he concluded it heresye to denye obedience to the Pope, and made a canon for paying of tenthes to priestes, concluding it liane against the holye Ghoste to sell the tenthes. He renewed and published the excommunication against the Emperour, and caused the bishop of Mentz, of Collen, and of VVormes, to thrust him frō his estate, taking his Crowne from him with al princelye title, dignitie and honour. Vea and which is horrible to be heard, not content with this he did prouoke and arme his onely sonne Henry the fift, to rebell against him being his naturall father: A lamentable and pitifull case, to see the onely child of so good & no-

ble a:

ble a father, not beinge prouoked by any iniurye on the fa-
 thers part, not onely to despise, to forsake and reuolt from
 his father, denying to ayde him, but also to assault hym by
 force of armes, & to enclose him with his armie as he did,
 and toke him entrapped by treason, spoyled & robbed him
 of his royal estate, and forced the wretched and miserable
 man captiue to his owne child, to dye a double and dolefull
 death. Thus could the Pope put the sworde in the sonnes
 hand, forsing him to sheath it in his fathers bowels: Nei-
 ther could this vnnaturall death of y^e good olde man, cause
 the vnnaturall rancour to dye in the Popes bzeast, but for
 further reuenge he comaunded that the Emperours car-
 kasse should not be buryed, but first be cast out of y^e Church
 and be caried from Leodos to Spira, where it rotted fūe
 yeares without any Chyristian burial. But lo what a won-
 der God wrought in the meane time. To testify (sayth Ab-
 bas Vespergensis) the Popes tyrannye, it rayned bloud at
 Spira. It were a lamentable thing to tell at large the ma-
 ner of the Popes vnmercifull dealing with this good Em-
 perour. For first the forenamed bishops comminge to him
 to Hilgeshem, they comaunded him to deliuer by his Dia-
 deme, his Purple roabes, his Signet and other like orna-
 ments belonging to the Emppre. Whē he required a rea-
 son thereof, they aunswared partly for sellinge spirituall
 liuinges, but chiefly for the Popes pleasure. Wth that
 the good Emperour sighing saide: We know you receyued
 your bishoppicks at my hande, that I gaue them freelye
 and am guiltye of no suche cryme, and yet do you thus quite
 my curtesye: But the vnthankful prelates moued neither
 with allegeaunce, oath, nor benefite, prosecuted their pur-
 pose: and first yelding him no reuerence, they plucked frō
 him (sitting in his place of estate) his Crowne Imperial,
 and his Purple roabe, and his Scepter. He beinge thus
 stripped out of his royaltie and forsaken, sayde pacientlye
 Let God see and iudge. They leauing him, bestowed these
 thinges

The fifte booke of the

things vppon the sonne creating him, & causing him forth
with to pursue his father, forcing him to flye but wyth ix.
parsons to the Dukedome of Limborough, where y^e duke
beinge his deadly ennemye did also make speede to appre-
hende him. The Emperour perceyuing himselfe thus en-
trapped and fearing death, submitted himselfe to the duke,
beseeching him rather to shewe mercye then vengeaunce:
Herevpon the noble harted duke, though he the Emperour
had whilom displaced him of his Dukedome, yet p^{er}styinge
his miserie he both forgaue him & entertayned him curte-
ously in his Castell, and w^{ith} an armie conducted him to Col-
len, where he was well receyued. But the sonne hearinge
thereof besieged the Citie, but the father fled by night to
Leodium, where so manie louinge hartes resorted to him,
that he had his sonne a battaile and ouerthrewe him, and
still despyed that if his sonne were taken, he should be saued
harmelesse. Yet the sonne ceased not, but renuinge the bat-
taile preuayled and so dispossessed his father: whoe in the
ende was brought to such penurpe, that he craued of the bi-
shop of Spire to giue him but a prebende to liue vppon in y^e
Church: But the carle forgetting the benefices receyued
of him in his prosperitie, denyed him flatlye and said, by la-
dye ye get none here. Thus after he had raigned 50 yeaere
in his life he lacked lyuinge, and after death he wanted a
grauie throughe malice of the Pope.

Pope Paschal held a counsell of Princes and bishoppes
about matter of gaynes, as homages and fealties due un-
to him, also he spoiled the bishop of Rauenna of his lands,
and toke them into his owne handes: But afterwarde be-
cause he refused to confirme certaine bishops appointed by
the Emperour Henry the fift, the Emperour (though late
befoze he had kissed the Popes feete) apprehended him, and
cast him into prison, where he continued untill he had co-
nfirmed them all, and should by his Seale restore the priui-
ledge of ratifying a bishop, which was graunted to Char-
les the

les the great, and confirme him to be Emperour. While
(sayth Masseus) the Pope sate in his chayre after Masse,
beholde the souldiours cryed vnto him and his clergye,
Giue vnto Cæsar that which is Cæsars: and forthwith ap-
prehended both him and all his clergye, and carped them
out, and stripped them out of their apparell so naked, that
they leste them not theyr breeches on, and ledde them thus
hādled to Soractis mount, wher they put them in prison &c.
This bzople being ceased, and Henry being crowned Em-
perour, Paschal renued vnto him the auctozitye of appoin-
ting bishops, and pronounced openlye in the Church, that
they were all held accursed, who soeuer would disaunle the
pzeuiledge which he had graunted: Then thy sange Glo-
ria in excelsis, because of this peace betwene y Emperour
and the Pope. But as sone as the Emperour (this being
done) was departed into Germanye, the Pope brake al his
oathes, and went from his word in euerye thinge, saying y
hee did it not freelye and of his owne accorde, but that for
feate hee yelded to the Emperours desire. Then was the
pzeuiledge condemned, and the Emperour excommunicat-
ed, and terrible tragedyes sturred, which were all blazed
thzoughe diuers countreyes. Also hee by a counsell diuor-
sed the clergye of Fraunce from their wyues, as Gregorie
had done in Germanye, and dzaue diuers bishops frō their
Seas, because they would not leaue theyr wyues. Againe
to entrease the regimēt of Rome, he reuiued the strife for
the bestowīg of bishoprickes, which wzought great slaugh-
ter and bloudshed in all countreyes of Europe. Anselm^o
archbishop of Canterbury, wpth sophistrye and cauillinge
vpheld this Popes doing, as he did Pope Vrbanius being
both their colicelour at Rome, & their Vicar here in Eng-
lande. This Anselmus did depriue kinge Henry the first of
all auctozitye in Ecclesiastical causes, and denyed to do ho-
mage to the kinge, thinking and auouching it to be vnlaw-
full, because it was due in the clergye vnto the succellours

The fift booke of the

of S. Peter. Also he condemned in England the mariage of ministers: Pope Paschal dyed Anno 1118.

Matthæus Parisienſis wytteth in his Chronicle, þ when Anſelmus accuſed his ſoueraigne kinge Henry the firſt of England, befoze the Pope at Rome for medling with the appointing of biſhops and miniſters, VVilliam VVarelwarſt the kinges Proctour did aunſweare ſtoutlye in hys Princes behalfe, and amonge other thinges ſayd, that the kinge would not for the loſſe of his kingdome leſe his auctoritye in appointing of prelates. Whereto the Pope ſaid: If as thou ſayeſt thy kinge to hazarde his crowne, wil not forgoe his giuing of Eccleſiaſticall luyinges, knowe thou ppreciselye, I ſpeake it befoze God, þ I will not ſuffer him without puniſhmēt, no not for the pryce of his head. Which beinge heard, Anſelmus beſought the Pope, to laye hands in deſpite of the kinge on thoſe whom he had diſgraded, & ſo (ſayth Mattheus) the holye ſeate readye to yelde fauour to all, reſtozed them to their former dignities by the interceſſion of White and red. But kinge Henry did depprue Anſelmus of all his goodes, and conſiſcated his Archbiſhoppricke and deſyed the Popes auctoritye. Anno 1110. the Moone was darkened, as if ſhe had loſt her lighte, the yeare following it rayned bloud at Rauenna in Italy, & at Parma in the month of Iulye. Anno 1114. in December the Heauen appeared ſodenlye of a very fierye and ruddye colour, as if it had burned, and the Moone ſuffered an Eclipse. The ſame yeare the riuer of Thames was drye for two dayes. Anno 1117. there were thonders, hayle, great windes, horrible dreadfull and houghe earthquakes, that ouerthrewe Churches, Towers, walles, buildinges, and deſtroied men.

102. Gelafius the ſecond.

Gelaſius

Gelasius the second called befoze Iohn Caietanus of a noble house, was sometime a monke, he succeeded Paschal but not without great discention. For because he was chosen withoute the consente of the Emperour, one Cincius a mā of great power in Rome would not suffer this iniurye, but went with a troupe of souldiours to Palladiā minster, where the Cardinals were gathered together: and breakeinge the gates open he rushed in vpon them, and stroke at euerye one that he mette. And as for the Pope with his necke wronge a wyse he threwe him on the ground, stamped on him wyth his feete, and cast him into prison: and as the Cardinals were rüning away, he boyled them of their shules and hozles to the grounde, and vsed all the despite he could toward them. But the Romaynes would not suffer this, and therfore by the ayde of the Normans they deliuered the Pope, & made his ennemyes to submit themselves, and to aske pardon wyth kissinge his feete. The Emperour hearing this sent a great armye out of Germanye to Rome, which Gelasius fearing, fled by shippe wyth his compaignye to Caieta, and there was made a priest, for he was made Pope befoze beinge but a deacon. Henry the Emperour comming to Rome in the absence of Gelasius, created Maurice Burdinus archbishop of Bracharie Pope, and called him Gregorie the eight, and then he returned from Rome. Gelasius hearinge thereof returneth priuilye to Rome, and takinge harte to him he commeth into Praxis Church to saye masse, where he was so hindred by the contrarie syde, that he scant saued himselfe by running away: From thence he fled into Fraunce, where at the length he was enterpayned by an abbot, in whose house he dyed of a pleuresye in the seconde yeare of his raigne. In his life by a Legat that he sent, he held a councell in Collen, where he excommunicated the Emperour, and decreed that the Popes of Rome should be iudged by none.

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CALIXTUS the second being befoze called Guido of Burgundy came of the kinges of Fraunce and Englande; he succeded Gelasius. And after he was cōfirmed at Rome, he sent a messenger to the said Conon in Germanye, to cōtinue the excommunication of his p̄decessour against the Emperour. Whereupon y^e Emperour was cōpelled to summon a counsell of Princes and bishops at Tybur, to make peace betweene him & the Pope; and least the Popes part shoulde haue spoyled his dominions, he toke peace vppon vnequall conditions. He confirmed to his great dishonour the electiō of this Calixtus, who was chosen Pope at Cluny in Fraunce by a fewe Cardinals; whom Gelasius had brought wyth him: and yet was the other Pope Gregorie alive, whom y^e Emperour himselfe had first created. And when the Popes Legates demaunded of the Emperour to giue ouer his auctorite in Ecclesiasticall causes, and bestowing spirituall liuinges: he desired respite to deliberate thereon with the Princes of Germanye, who councelled him to seeke for the fauour of the Pope; (to such puissan̄ce was y^e Pope then starr̄d by ouer the mightie Monarches.) Finallye Embassadours meetinge at Wormes in Germanye for eyther parte to debate the matter, after greate controuersyes and sharpe reasoninges on cyther syde, the Pope bare away the victorie: for the Emperours Pr̄cours were the bishop of Spire and the abbot of Fulda, by theyr callinge bounde to fauour the Popes part, who perswaded the Emperour to yelde ouer his righte for feare of the excommunication, which would cause his subiects to reuolt from him: And so he obeyed. This beynge done the Popes Legates did absolue him, and gaue him licence to repayre to seruise in the Church, which Gelasius had denyed him. These compositions were drawne in wrighting
for both

for both sydes, and therfore the Popes part euen to triumph
of their victorie, and shewe how the Emperour was van-
quished, caused theirs to be read with open Proclamation,
and hanged them vp at Lateran to be seene openly. Ca-
lixthus after he had thus maistred the Emperour, persecu-
ted Pope Gregorie his aduersarye that stood against him
for the Popedom, by the Emperours meanes: Gregorie
hearing of this fled from Rome to Sturium, where Calix-
tus caught him, and to make him a laughing game euen to
the Emperours reproche, he caused Gregorie to be set vp-
pon a Camel with his face toward the Camels tayle, & so
to be brought to Rome: after ward he caused his heade to
be shauen, & so sente him into a Monasterye. Amonge ma-
nye Canons that Calixtus made, one was, that it shoulde be
adulterye if a man in his life time shoulde forsake his bi-
shoppe or Church, wresting this place of Paule vnto it:
The wyfe is bound to the lawe of her husbände, while he
liueth &c.. He appoynted to fast foure times in the yeare,
whereas before it was but thise, and said it was not law-
full to fast anye other wise then accordeinge as the Church
of Rome did, addinge this reason: For (sayth hee) as the
sonne came to do the will of his father, so muste Christians
do the will of their mother the Church of Rome. He dyed
of a feuer which he toke by the trauell of a greate iorneye,
Anno 1125. One Simeon an Englishman bozne in Du-
resme in the 2. booke of his hystorie of the Kinges of Eng-
lande wyrteth, that this Calixtus held a generall counsell
in Fraunce, wherin he forbade priestes, deacons, or subdea-
cons to haue wyues: and first to leese their benefices, se-
condlye the Communion if they woulde not yeilde herein.
Wherevppon one in Englande wrote a sharpe Epigram
against him, thus in effect.

O bone Calixte nunc omnis clerus odit te,
Quondam presbyteri poterant vxoribus vti:

¶ iii.

Hoc.

The fift Booke of the

Hoc destruxisti, postquam tu Papa fuisti,
Ergo tuum meritò nomen habent odìo.

O good Calixtus now the clergye doth the hate,
In former tyme the Churchmen might enioy their spou-
sal mate:

But thou hast takē this away to Pope ship since thou'came,
Therefore as thou deserued hast they do detest thy name.

104. Honorius the seconde.

HONORIUS the second before called Lambert being but of
base birth, was first made bishop of Hostia for his lear-
ninge, and so came to be Pope. But (sayth Platina) his en-
traunce into Peters place is not to be commēded, because
he came in rather by the ambition of a few, then the cōsent
of good men: for he was made Pope with great debate by
the pollicy of one Leo Frangepain h̄ chiefest Citizen, who
perswaded that they should not chōse h̄ Pope, before they
knewe all the Canons concerning the electiō. While they
stayed about this, Leo practised to serue this Popes turne
by such fetches as he could deuise: but the Cardinals per-
ceyuinge his policie did create one Theobaldus (a Cardi-
nall) Pope, callinge him Celestine, but the people stood
earnestlye vrginge for another Cardinal that was a Saxō,
which Leo seemed to like of, onelye to defeate the election
of the Cardinals: and when by this meanes he had h̄ peo-
ple somewhat indifferent to be ruled by him, he brought to
passe by them to make Lambert Pope, and called him Ho-
noriū. This Honorius (sayth Mattheus Parisiensis) sent
out a Legat one Iohn Cremenſis a riotous Cardinal, to fil
the Popes bagges: He cōming into England Anno 1125.
wyth the kinges fauour passed from one Religious house
to another, still fillinge his pouches with moneye and bys
panche with delicate cheare. And when he had euen loaden
him

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20/ having
cund:

himselfe meetely wel, he held a Synode in London, where he cōdemned all the clergy of adultery which had wyues, and euen the selfe same daye at night my Lord Legat himselfe euen his owne parson was taken in adultery. And yet Pope Honorius wrote in his behalfe to y^e clergy of Englande thus: Wee desire you, charge you, and commaunde you, that ye receyue this Iohn as the Vicar of S. Peter wth reuerence, heare him with humilitie and at his commaūdement be assistant at his Synodes &c. The like for him wrote Honorius to David kinge of Scottes. There is a certaine statute made by the same Iohn, in y^e said Synode helde at London to this effecte: Wee by our Apostolicall auctoritie commaunde that priestes, deacons, subdeacons, and canoniks, shall not come in companie wyth they^r wyues, concubines, yea or any other women, except they^r mother, sister or aunte, or such womē as may altogether giue no suspicion, and who so shall breake this, shall forfeite his orders. Wee commaunde that no mariage shalbe made betweene kindred, or affinitye to the seuenth degree. Honorius dyed Anno 1130. Platina sayth that in the time of this Honorius, one Arnulphus an Englishmā and a noble preacher of y^e Chyisten Religion, was murdered at Rome by the treacherie of the clergy, because he did sharpe reprove they^r rovat and wantonnesse, and rebuked they^r pompe, and greedinesse in gatheringe riches. Manye of the nobles of Rome did followe this man as a true disciple & Prophete of Chyiste, and onelye preacher of the truth.

105. Innocentius the second.

Innocentius the second after he was made Pope, coulde devise no more charitable deede then to suppress Roger Duke of Sicilia, for sayinge that he was kinge of Italye. The Pope broughte oute his armye, and marched forward stoutlye and manfullye ouerthrew his ennemye but

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The fift Booke of the

the dukes sonne comminge bypon his backe with an army toke the Pope, and his Cardinals, and so Roger obtayned all besyde the title of Sicilia. In the meane time the Romanaynes created one Peter Leo his sonne Pope, and called him Anacletus, which being heard Innocentius desired to be set at libertye and obtayned it, and purposed to returne to Rome: but because he saw al was in an uprore at Rome, he turned frō thence, trauayling till he came into Fraunce. In the meane time Anacletus sought wyth spendinge and bypbinge, to winne and confirme all mens good wills towarde him, that anye way seemed to fauour him: He made Roger kinge of both Sicils to be his freinde. Innocentius was busye on the other syde, to recouer the Popedome, & therefore held a councell in Fraunce and condemned Anacletus for an ennemye of the Church. Afterward he went to Philip kinge of Fraunce, and crowned his sonne Lewes, then he wente to Carnotus, where he met with Henry the first, kinge of Englande, perswading with him to send an armye against the Sarracens that kept the holye lande, but his purpose was to haue vsed that army for the recouering of his Popedome. From him he went to Lotharius kinge of Germanye desyzyng him to see him restozed: Lotharius gyuinge his oath to the Pope, prepared an armye to conducte Innocent safe to Rome. So Lotharius entred into Italye wyth a puissant armye to restoze Innocent to hys place, and comynge to Rome deuided his hoast, and entred into the Citye, ouerthrewe Anacletus with duke Roger, and set Innocētius safe in Lateran. Innocentius therefore to shew himselfe thanckfull, crowned Lotharius Emperour, and gaue to Reginold his chiefeest Captayne the Dukedome of Apulia, y was none of his owne to bestow, and all that Roger possessed in Italy. But Reginold dyed soone after, and then Roger claymed his right againe, and because y Pope withstoode him, he toke him againe, & his Cardinals sodenly ere y they wist, & would neuer let them depart

depart untill they had graunted him his whole desire : yea to make him kinge of both Sicils, and so since that time the kingdome of Sicill is called S. Peters patrimouye. But (sayth Naclerus) much mischief arose by hereof, because the Pope woulde thus take vpon him the bestowinge of Princelye titles, robbing the Emperours of that righte, which they had gotten by the sword. Innocentius made a lawe, that whosoever should strike an annointed priest or haue clarke, shoulde be excommunicated, to be absolved onelye by the Pope : after this he dyed Anno 1143. In this Popes time Steuen Kinge of Englande Anno 1136. kept to himselfe and vsed in his owne power the inuesture of prelates. And Lotharius the Emperour woulde haue reclaimed that to himselfe, which the Pope toke from Henry the Emperour, but that S. Bernard being then of great credite dissuaded him. About this time was VVilliam bishop of Worke called S. VVilliam of Worke, who was poisoned in his chalice by his Chapleyne.

106. Celestine the second.

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up :
Celestine the second a Thuscan succeeded Innocent by his commaundement of Conradus : his life was so shorte that he could not play the Pope like other. At this tyme was a great contagious plague through out al Italy. Celestine dyed in the sixt month of his Popeship. In his time the bishop of VVinchester in Englande helde a counsell, where was concluded yf any man abused eyther Church or Churchyard or layde hand on an Ecclesiasticall person, he shoulde be excommunicate, to be absolved onelye by the Pope.

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107. Lucius the second.

Lucius the second boine in Bononia succeeded Celestine. He was the cause & auctor of much discension in Rome, for deposing and disanullinge a kinde of office called Patri-
cianship,

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The fift booke of the

cianship, which the Romaynes being weary of the Popes yoke had made in the time of Innocentius, because the Popes toke vppon them all swaye within the Citie & abroade likewise. But this Pope Lucius because he was not able to depose the Patrician alone, craued ayde of y^e Emperour Conradus, whoe beinge otherwise busied coulde not assiste him. Lucius therefore soughte to attaine his purpose another waye: for when the Patrician & the Senatours were all gathered together close in the Capitoll, Lucius toke his oportunitie and came thither with a bande of souldiours in armour, meaninge either to destroye the Capitoll, or to drine them out. The Citizēs hearing hereof armed themselves forthwith, and ranne to succour theyr officer, wher-vppon roose a very bloudye fraye: Pope Lucius beinge in the midst of the hysple was so pelted with stones and other lumps, that sone after he dyed therof Anno 1145 ere he had raigned a yeaere.

108. Eugenius the third.

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Eugenius y^e thirde sometime an abbot, was made Pope by this meanes wth the consente of the Cardinals. This Eugenius was scholer to S. Barnard, who for his learning was then in great reuerence, and cōsidering the time how the Romaynes wrangled to haue auctoritie in the electiō of the Pope, they thoughte it safest and surest for the maintenance of the Popes auctoritie, to chose none of the Colledge of Cardinals but this Eugennus, that it mighte be a cause why his scholemaster Barnarde shoulde aduance y^e Seae of Rome in his wytynges: and so it fell out as it appeareth in his 2. booke of Considerations. Eugenius at his first creation perceyued the Romaynes woulde be importunate, to haue the election of theyr Senatours ratified, and therefore hee fled wth his Cardinals from Rome by night to Viterbium, where he excommunicated all the Romaynes

Romaynes, which caused þe Citizens to obeye Iordan chosen Patrician: then he ioyned his armye with the hoast of the Tiburtines, olde ennemyes to Rome, & so compelled þe Romaynes to sue for peace: which he graunted at length vppon condition that they shoulde fullye abolishe the principalitye of the Patrician, and shoulde restore his deputye to his former place, and for hereafter shoulde be contente to take suche Senatours, as hee by his Papall auctoritey would assigne them. Peace beinge thus concluded he returned into Rome, but perceyuing afterwarde that faile hoope was mente toward him, he slipt againe to Tiburie: the Romaynes pursued him forthwith, with bowes and bills, and draue him from Tiburie into Fraunce. And at length he returned to Rome and there dyed Anno 1152.

109. Anastasius the fourth.

A Anastasius of a Cardinall became Pope, wherein hee did nothinge worthe memorye, but that hee bestowed vppon Lateran a riche and massye Chalice, and bestowed cost in repayyinge S. Maries Church, and so dyed the seconde yeare of his Popeship Anno 1154. This Anastasius after the death of one Henry Mordachus a proude mōke whom Pope Eugenius intruded, restored S. Willia archbishop of Yorke, which William was after ward poysoned in the Chalice conninge to receiue the Communion, as Mattheus Parisius sayth. In this Popes time þe Thames at London was so frozen, þe cartes and waynes passed ouer the ise, and a litle before were twa Eclipses, one of the Sunne, and the other of the Moone, after which followed terrible tempestes, stozmes, thonder, lightnings, raine and winde.

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110. Hadrian the fourth.

Hadrian

The fift booke of the

HAdrian the fourth was an Englishmā bozne called Nicolas Breakespeare, y sonne of one Dan Robert a mōke of S. Albanes: he was first a reguler priest, & after warde of S. Albanes: he was first a reguler priest, & after warde a bishop, then a Cardinall, and finallye Pope of Rome. He being chosen by the clergye at Rome, would not ascende & take the place untill they had consented vnto him, that one Arnold bishop of Brixia whom he counted an hereticke, should be banished oute of Rome. This Arnold perswaded the Romaynes to recouer their libertye of choosinge theyr Balesstrates: and when the people withstoode the presumption of the Pope, it wroughte greite strife. This Hadrian a man of lostye courage forthwith did excommunicate the Romaynes, until they should dzyue out Arnold, and compell theyr Consulles to leaue theyr offices, & yeild the gouernemente of the Citye freelye vnto him. In the meane time Fredericke y Emperour hasted him to Rome with an armye, to put downe the rebels: the Pope and his clergye went out to meete him, whereby y Pope thought to get oportunitye to be reuenged by the Emperours ayde vppō his ennemyes. The Emperour meeting with y Pope alighted from his horse and went on foote, and attendinge on the Popes parson when he should alight, y Emperour helde the lefte stiroke, for the which the Pope scorned him for mistakinge the stiroke, and sayde vnto him: We shoulde haue held mee the right stiroke. The Emperour takinge it patiently aunswared him smilingly, I haue not (quoth hee) learned to holde a stiroke, and you holpe father are the first, to whom I euer did this seruice: And (quoth y Emperour, because he sawe the Pope angrye that he aunswared) I would know of you whether this be my dutye to do it, of force, or of my owne curtesye: If a man offer it of curtesye, how wil you rebuke him for negligence? If it be not of dutye, what neede ye care on which side hee come vnto you, that commeth to do you worship? Such sharpe talke passinge betweene them, they departed both full of wraath.

Wuz.

But on the morowe the Emperour beinge a man of wise-
 dome, neglected all that he had heard and seene touchinge
 the Popes statelye and proude minde, and sent for him desi-
 ringe him to come to his pavilion. The Pope came and þe
 Emperour went forth to meete him, and as he was tought
 the daye before against the Pope should alight, he held the
 right stirrope, and so conducted the Pope in. As they sate
 together, Pope Hadrian beganne to talke in this maner.
 Princes (quoth hee) in olde time which came to craue the
 Crowne, were wonte to recompence the curtesye of the
 Church of Rome wth some excellente benefite; that as it
 were preventing the Popes blessinge and the crowne; that
 they shoulde receiue by their dutifullnes, might notifie the
 selues to all men by their noble dedde: For so Charles de-
 serued his Crowne by conqueringe the Lombardes, Otho
 his by asswaging the Berengarians, Lotharius his by sup-
 pressinge the Normans. Therefore your worthines may
 restore Apulia to be territoire to Rome; which now the
 Normans withholde, & then will we after ward sone do þe
 which is our dutye. The Princes therefore perceyuing þe
 the Pope would not crowne Fredericke, vntlesse he shoulde
 first winne Apulia from V Villiam kinge of Sicill by his
 owne cost & charge, they promised it shoulde be performed
 with a newe armye out of Germanye, as sone as the other
 armye were growne out, if so be he would crowne þe Em-
 perour. Thereupon the next daye he was crowned with þe
 Crowne Imperiall, by the Pope in S. Peters Pallace:
 and after ward hauinge executed aboue a thousande of the
 rebellious Citizēs, he prepared to returne into Germany.
 After the Emperours departure, þe Pope beinge disapoin-
 ted of his ayde, purposed to set vpon Apulia to winne it frō
 the king of Sicill, with such force as as he could make: first
 he excommunicated the kinge because he would not yelde
 it vp, and discharged his subiects of theyr alleageaunce, to
 make them to rebell against him. But because these thin-
 ges pre-

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ges preuailed but little against kinge VVilliam, he set Emanuel the Emperour of Greece vppon him, because hee knewe that he had beene a mortall enemye to king VVilliams father. VVilliam fearinge this sought for peace, & promised to yelde all to the Pope, but the Pope by the counsell of certaine Cardinals (hopinge to gaine more by the warre then peace) refused the offer, & proclaimed warre against him. King VVilliam perceyuinge this to prevent the daunger in time, gathered an armie in haste out of all Sicill, and sayled to Apulia wher he fought with Emanuel and ouerthrew him. Afterwarde hee assaulted the towne Beneuent (where the Pope and his Cardinals were) in such sort & they dyspayring to escape craved peace: VVilliam graunted it, and so was reconciled to the Pope, who then pronounced him king of both Sicils, making him first to sweare that he should hurt nothinge that belonged to the Church of Rome. Thus the Pope returned to Rome in foule shame, where contrarie to his expectation hee was troubled with ciuill discention, for the Consuls began to reclayme their libertie and auctoritie which he had taken away: and because he coulde not preuaile with his vaine thunderboltes of excommunication, he departed to Arminy.

While these thinges were doinge, the Emperour abidinge at home, remembred with himselfe howe the Pope had taken from the Emperours the former right of inuesting of prelates, and by his Legates had summoned all nations together, & had sowed the seede of rebellion through all his Emppre, taken homage & fealtie of all the bishops in Germanye. Wherevpon he commaunded, that if the Popes Legates came into Germanye without his commaundement, they should be kept out. He forbade that anye of his subiectes should appeale to Rome, he set his owne name in wrytinge before the Popes: wherevpon the Pope was so wroth, that he sente letters to the Emperour rebuking him sharpe for it. The coppe whereof for the better vnder-

derstanding of it, is thus.

Hadrians letter to the Emperour.

H Adrian bishop seruaunt to the seruaunts of God, sendeth greeting to Frederick the Emperour, and apostolically blessing. As the lawe of God promisseth long life to them that do honour their parentes, so doth it threaten death, to them that dishonour their father or mother. The truth teacheth vs that euerye one that exalteth himselfe shalbe brought downe. Therefore right welbeloued sonne in the Lorde, vvee do not a little marueile at your vvyfedome, that ye do not so much dutye as becommerh you to S. Peter, and the holye Church of Rome: For in your letter sente vnto vs yee haue set your name before ours, whereby you do bewray your vanitie, I will not say your pride. VVhat shall I speake, howe little ye obserue your fealtye, which ye are bounde by oath and promise to performe to S. Peter and vs? Seing ye requier honour and allegiance of them that are Gods, and of al our honourable sonnes, bishops I meane. And ye wrap their holychandes within yours, settinge your selfe manifestlye against vs: Ye shutte not onelye the Churches, but also the Cities of your dominion against the Cardinal sent from our owne side. VVhat shall I saye? Repent therefore repent we aduise you: for we feare least your noblenes whyle you deserue of vs to haue both blessing and Crowne, vvil loose that vvhich vve haue graunted you, by taking vppon you that which we haue not graunted. Fare ye well.

The aunswere of Fredericke the Emperour to the Popes letter.

Frederick by the grace of God Emperour of the Romaines Augustus euermore, to Hadrian Pope of Rome, and so al those that (are vwillig to cleaue to that vvhich Christ began to do and teach) sendeth

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sendeth greeringe. The lawe of Iustice restored to euerye man his
 ovne, For vve do not dishonour our auncestours, to vvhom vvithin
 this our kingdome vve yelde due reuerence, by vvhom vve haue en-
 herited our Crowne and regall dignitie. Is it knowne that Sylue-
 ster bisshoppe of Rome in the time of Constantine the Emperour,
 had anye kinglye poart? But by his godlye graunte the Church ob-
 tained libertie, peace vvas restored, and vvhat soeuer your princelye
 pontificality is knowne to haue, it came by the bountifulnes of Prin-
 ces: VVhereby vvhen soeuer vve vvrite to the Pope, by good righte
 vve set our ovne name former, and accordinge to the rule of Iustice
 vve alloue it to him vvritinge to vs. Loke ouer the Records and if
 ye marked not in readinge vvich vve auouche, there ye shall finde
 it. But vvhy shoulde vve not require homage and royal oathes to-
 vvards our parson of them, that are Gods by adoption, and possesse
 the royaltie belonging to vs: Seing that he vvho taught both vs and
 you, takinge nothing of a Prince but geuinge al goodnes to all men,
 yet payde tribute to Caesar, for himselfe and Peter, and gaue you an
 example that ye shoulde do the like. And so he teacheth you saying:
 Learne of mee, for I am humble and gentle of harte. Therefore let
 them eyther graunte vnto vs that belongeth to our royaltie, or els if
 they vvill challenge this for their more commoditie, then let them
 paye vnto God that is due vnto G O D, and vnto Caesar that is due
 vnto Caesar. The Churches are shut to your Cardinals, and the Ci-
 ties are not open vnto them, and reason good, because vvee see that
 they are not feeders but fleecers of their flockes, not keepers of peace,
 but catchers of pence: not those that amend the vvorld, but that de-
 noure it. But vvhen vvee shall see them such, as the Church requi-
 reth, bearinge peace, giuinge light to their cbuntreye, assistinge the
 cause of the lowlye in equity, vve vvill forthvvith succour them, vvith
 necessarye stipends and sustinaunce. But ye do much discredit your
 humilitie and curtesye, beinge the sauegarde of all vertues, vvhen ye
 moue to secular parsons such questions as do not much further reli-
 gion. Let therefore your fatherlye vvisedome prouide, least vvhile
 ye sturre aboute such vnmeet matters, yee giue offence vnto those
 vvich applye themselues to giue care to the vvords of your mouth,
 as it vvete to a shovver of raine after Harueste. For vve cannot but
 aunsvvare to those thinges vvich vve heare, vvhen vve see the dete-
 stable beast of pride to haue crept euen to Peters seate, so long as vve
 purpose God vvillinge continuallye to prouide for peace and the
 Church. Fare ye well.

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Here map

Here may you discerne somewhat the dealing and spirite of the Romain bishops, which I leaue to euery ones owne in different consideration. To returne to the matter, hereuppon this Pope Hadrian did excommunicate þe Emperour, and by his Legates sent from Rome prouoked rebellions against him in Italye and other places: and brought it secretly to passe, that the conspiracye of the rebels should be made the stronger, by these lawes confirmed among them by oath, that none of them should take peace with him, without the whole consent of all the rest. And againe, that if this Pope Hadrian should dye, they should choose none to be Pope, but one of those Cardinals that were of the conspiracye against the Emperour. But shortly after God punished this Hadrian very straungelye for (sayth Abbas Vspergenſis in Frederico primo) it came to passe that this Pope Hadrian the fourth, going to Agnania to denounce the excommunication against the Emperour, after he had tarped there a fewe dayes, walked forth with some of his companie, to coole him selfe: And when he came to a certaine springe of water he dranke thereof, and forthwith a flye did enter into his mouth, and did cleaue to his throte in such sort, that no art of the Physicians could get it away, and so he was choaked therew, and died therof Anno 1159. in the fift yeare of his Popeship. But the Italians being thus set on by the Pope, deuised continuallie treasons against þe Emperour, amonge other, practised to haue murdered him by a certaine counterfeit foole, beinge in deede an excellent Musician, who had surelye slaine him, but þe Emperour driuen to his shift leaped out at þe fift window downe into a riuer, which ranne vnder þe place where he was: The foole beinge taken was also throwne downe out of the same windowe, and so he brake his necke. After this they byred an enchanter of Arabia, who popsoned his bridle, his spurres, his ringes, and his stiropes, and such other thinges, that with þe onely touching thereof he should

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haue beene slaine : But he was bewrayed and hanged by.
This Pope Hadrian made king Henry þ second of Eng-
lande, Lorde of Irelande. Carion in his Chronicle wy-
tinge of Conradus the thirde, Emperour of Germanye
sayth, that it is founde witten that this Pope Hadrian þ
fourth euen a little befoze his death should say : that there
is no kind of life vpon earth moze wretched thē to be Pope,
and to get the Popedome by bloud is not to succede Pe-
ter, but Romulus whose for the kingdome due his owne
brother.

III. Alexander the thirde.

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Alexander the thirde was bozne in Hetruria called first
Rolland Chancelour. After Hadrian þ fourth had his
bzeath stopped, and was choaked with a flye, this man suc-
ceeded him beinge farre worse then the other. But because
that all partyes coulde not agree to elect him, nine of the
Cardinals that held on the Emperours part, did choose a-
nother Pope called Octavianus a citizen of Rome, being
a priest and Cardinall of S. Clements, whom they called
Victor the fourth. And after the death of this Victor the
sciesine and discention beinge continued, thzee Popes suc-
ceeded in order, Paschalis, Calixtus, and Innocentius, all
which withstoode this Pope Alexander and made greate
turmoyles in the Church of Rome, and al perished, he yet
lyuinge. But when the Emperour sommoned a counsell
at Papia wherby the strife might be ended, and the matter
debated, that he might be confirmed Pope that had þ bet-
ter right : this Alexander despyng the Emperours Em-
balladours, aunswered proudlye that the Pope (as he toke
himselke to be) is to be iudged by no man, and thus sent a-
wayne the Emballadours with great contempt : and sen-
dinge his letters throughe all Chrystendome, he plagued
both the Emperour and this Victor with excommunica-
tions.

tions. And because he might assure Rome to himselfe, hee sente letters forthwith to Iohn Cardinall of saint Peters Church, who supplied his rounne there, who by bziberpe and flatterpe so curried fauor with the people, that he allured the most parte of the Citepe to fauour Alexander, and to make those Consuls that did most leane to his part. In the meane time Alexander comminge out of Fraunce into Italy returned forthwith to Rome, and was curteously receyued: and y^e Citepes of Italy being emboldned by his comminge, to shake of their allegiance to the Emperour contrarpe to their oath, did forthwith reuolte from him, king Philip of Fraunce fauouring their part. The Emperour knowing of these rebellions & conspiracies against him, did forthwith gather a newe armpe and went into Italy: but when he came to Brixia, one Hartman y^e bishop thereof beinge of the Emperours priuee counsell, (but a false hipocrite) did dissuade him from y^e warre. And perswaded him (by the Popes secrete counsell) to make warre rather against the Turkes ennemys to Christian fapth, then against the holpe father and Christian men, addinge withal y^e now the Soldan oppressed & enioyed Hierusalem, and al y^e holy land, which his vncke had whilom cōquered with greate power & charges. He prayed him to trye the force of his army vpon the Agarens & Saracens, and to recouer these landes therewith: furthermoze he promised the Emperour to perfourme this, that y^e kinge of Fraunce likewise should leupe an army to ayde to conquer the Soldan kinge of Aegipt. At his supplication the Emperour ledde his armpe against the Paganes, whitch he had prepared against the Pope & his rebels. He traueyled through Hungary to Constantinople, and sendinge ouer his army he wan manpe townes from the Turke, as amonge other Philomenia and Ionicus, & passed into Armenia the lesse, conquering all: pea God so prospered his victorpes, that y^e Soldan him selfe feared the losse of his kingdome. At the

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length he came to Hierusalem, where he suffered the Pagans to passe with life out of the Citie. At length hauinge gotten great victories in Iewry, he considered how he might defende from the Turkes that which he had wonne, and repayre that which was wasted. But while he was thus busye here in the East, Pope Alexander was not yet quieted, but both he and his conspiratours stil feared him, if he should euer returne into Italye, and therefore Alexander still deuised how to haue him destroyed. He sent a cunning painter to go to the place where the Emperour was, who (the Emperour not knowing thereof) shoulde drawe his picture: this being perfectly done, he commaunded a secret messenger to conuey it to the Soldan, & wrote a letter wall to the Soldan certefying him that it was the Emperours picture, and tellinge him that if he would liue quietlye, he must worke the feate to haue him destroyed by som traine. The Soldan hauig receyued these letters & y^e Emperours liuely picture, deuised howe to gratifye the Pope, and to slay his ennemye: but he could neuer get oportunitie, neither in battell nor in his tentes to haue him slaine. But when the Emperour hauinge wonne Hierusalem retired wyth his army homeward, he hauing no feare of himselfe did deuise his armye into diuers partes, whereby they might returne the moze conuenientlye for victaile and lodginge one after another. But in Armenia being on a time in a great heate and sweatinge, partly with trauell, partly with the heate of the Sunne, mistrusting no daunger in y^e saluage country full of wooddes, he taking a fewe horsemen with him & his chaplein, did step fro his armye. Beinge a litle gone a side he alighted from his horse, and was about to put of his apparell at a riuers side, where comaunding his horsemen to depart he purposed by himselfe & his chaplen al one to baath himselfe, because he was exceeding hot: where it so hapned that the Soldanes which had lyen in wayte for him as he trauelled negligentlye, came and toke him,

him; and ledde the noble Emperour prisoner through the woods to the Soldan: his horsemen not knowinge thereof attending for him in vaine, at length came and sought diligently for him till the nexte daye. The rumour was broughte to the armie that he was drowned, whereupon all the host lamented, wepte, and mourned heauilye, and sought him alonge the floude almost the space of an whole month: but when they could not finde him they chose them newe Captaynes, and so marched homeward.

The Emperour being brought to the Soldan did dissemblye that he was one of the Emperours chamberlaynes, but the Soldan perceyuinge by the picture which he had from the Pope, resembling his face that he was the Emperour, commaunded the picture to be broughte forth, and the letters to be read befoze him. The Emperour beinge astonished at this treason, sawe that it auayled not to denye himselfe, he confessed the truth, and besought the Soldan humblye to haue compassion on him. After the Soldan had talked much with him, and saw both by his wordes & deedes, that he was a worthie and noble gentlemā, in whom there was no better meete for so princely a parsonage wanting, and hauinge him in great estimation for his wisdom, his good demeanour, his faythfulnes and vprighte dealing, thoughte he should purchase himselfe great gloze and renowne to deliuer him. Therefore afterward he called the Emperour vnto him, offered him liberty vpon conditiōs, and curteously profered him that he should laye in hostages for his raunsome paying. And on this condition he let him go, that he shoulde make a perpetuall league of peace with him, and should paye an hundred thousand ducates, & should leaue his chaplen that was takē prisoner with him, to lye in pledge till it were payd: so writings were drawne of the conditions, and the Emperour prepared his iorney, and bad his chaplen be of good courage, promysinge him he would not take his rest in Germany, vntil the moneye

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were sent and that he saw him returned thether. Then the Soldā bestowed giftes on the Emperour, prouided for his voyage, and with xxxiii. hozles & certaine souldiours conducted him to Brixia, and stayed there. The Princes vnderstandinge of the Emperours returne, for ioye resorted fast vnto him. The Emperour loadinge the Soldanes men wpyth diuers rewardes sent them backe againe, and other with them to conduct them to the coast of the Empire. Afterward he held a Parliament at Norimberg, callinge together all the Princes of the Emppye, to whō he detected the treason of Pope Alexāder, and read the traytours Epistle which he sent to the Soldan, and tolde them by what meanes he escaped. The Princes promised to assist him to performe his promise to the Soldan, and in great disdaine against Pope Alexander traitour to the Emppye, they offered to ayde him. The armye was gathered, hee came to Rome, and not a man through out Italye withstoode him: and sending his Embassadours into the Citye, he demanded of the Romaines (concealing his owne iniurye) that the Church might be brought to quietnes by hearing both the Popes causes heard: and that the right bishop mighte haue his place, whereby the Church might be gouerned by one. If they would do this, he promised that he would graunte them not onely peace, but would restore them all their righte. Pope Alexander perceyuinge that by this meanes the Emperour mighte obtayne his purpose to be reuenged on him, fled by night to Caieta, after ward to Beneuent: last of all in the 17 yeare of his Popeship, he came to Venice disguised in the apparell of one that was his rooke, where lurking in an abbey he became a Gardener. A while after he was bewrayed and knowne, and there vpon calling a counsell by the commaundement of duke Sebastian, he was receyued with great honour, and brought into S. Marpes Church w pontificall pompe. The Emperour hearing that the Pope was at Venice, desyred the Venetians

Venetians to yeld to him his ennemye, being likewise the ennemye of the common wealth. The Venetians denyed to do it: therefore þe Emperour sente his sonne Orho with a nauye of souldiours to demaund Alexander of them, but he charged him withall that he should attempt nothing in any case, till he himselfe were come vnto him. But Orho being a lustye yonge Prince ful of courage and desirous of renowe, neglecting his fathers commaundement, would needes encounter the Venetians, whereby hee was ouercome, taken prisoner, bounde & brought to Venice. Wherevpon Alexander began to set vp his crest and put out his hoznes, and woulde not take peace with the Emperour in anye case, vnlesse the Emperour would come to Venice, & take suche conditions of peace, as hee woulde offer him. Wherevpon the good and carefull father to prouide for the infortunate miserie of his sonne, promised hee woulde come at the time appointed: and so came where they commaunded vpon conditions of peace. But the Pope woulde not absolue the Emperour of excommunication, till he came to S. Markes Church, where befoze all the people, Pope Alexander commaunded the Emperour to prostrate himselfe on the ground, and to craue pardon. The Emperour did as hee commaunded him: then the Pope trode on the Emperours necke with his foote, sayinge it is witten: Thou shalt walke vpon the serpent and adder, and shalt treade downe vnder rhy feete the Lion and dragon. The Emperour disdayninge this repproche answered: It was not sayd to thee but to Peter. The Pope then treadinge downe his necke againe sayde: Both to mee and to Peter. The Emperour then fearing some daunger, durst saye no more, & so the peace was concluded. The conditions wherof are these, that the Emperour should vphold Alexander to be true Pope, that he should restore all that did belonge to the Church of Rome, which had beene taken away in þe warres: Thus the Emperour departed with his sonne.

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The Pope to shew himselſe thankfull to Venice, beſtowed
at his liberality giſtes vppon duke Sebastian & y^e Senate.
Firſt he gaue them a white Taper which onely the Popes
uſed to weare. Secondly he lycenſed them to ſeale they^r
letters with leade: and he graunted they^r Duke the thirde
ſeate in the Popes Theatre. Fourthly he graunted that on
Aſcention daye, they ſhould haue whole and perfit pardōs
for euer at S. Markes Church. Fifthly he gaue the Duke
viii. banners of ſilke, and an attier for the head like an hat.
Afterward Alexander depriued the biſhop of Papia of his
Pall, & exempted him of the dignitie of carpyng y^e Croſſe,
becauſe he toke the Emperours part. He made many Ca-
nons in a councel at Lateran, as that an archbiſhop ſhould
not receyue his Pall, vneſſe he had ſwozne firſt to be true
and obedient to the Pope. And that a man ſhould not mar-
rye his brothers wyfe beinge wydowe, that they that toke
orders ſhould bowe chaſteſtye, that a baſtarde ſhould not be
made a biſhop, that the canonizinge of Sainctes belonged
onlye to the Pope, & that ſuch ſainctes ſhould haue deuine
honour. Amonge other he made Thomas Becket archbi-
ſhop of Canterbury, & a rancke traytour to his prince (but
ſtoutlye vpheld therein by the Pope) a ſainct. He bounde
kinge Henry the ſeconde, of Englande (excusing himſelſe
of the death of Thomas) y^e his ſubiectes ſhould franklye &
freely appeale frō him to the Court of Rome, & that after-
ward none ſhould be king of England, vneſſe he were firſt
called king by the Pope. This aroſe vppon the quarel be-
twene the king and Thomas Becket, who ſo vexed and diſ-
quieted his ſoueraigne prince, with all the nobles and pre-
lates of this Realme, with curſinges, excommunications,
interditinges, threathninges, mouing both French kinge &
Pope to moleſte the kinge in this behalfe: and finallye as
then Pope Alexander played the incarnate deuill againſt
the Emperour, ſo did Becket rage like a ſubdeuill againſt
the kinge in England, till certaine not able to endure his
arrogant

arrogante, seditious and trayterous doings, in great despite therof slue him at Canterbury. He decreed that a mā shoulde not be deuorced frō his wyfe, though she had y^e Leprosye. Also that those y^e could be proued vsurers, shoulde neyther be admitted to the Communion, nor buried in the Church: after these & other like deedes he dyed Anno 1181. Robert Montēlis Chronicle hath, y^e Lewes king of Fraunce and Henry kinge of Englande, wayted on Pope Alexander as his gentlemē vschers and footemen, the one leading his hōse by the bzidle on the right syde, and the other on y^e left, thzough the whole City Taciacunto Legeris. In this Popes time the Sunne was Eclipsed, and earthquakes were euery where. Also there were certaine called VValdenses who defended manye articles against the Pope and his doctrine, as transubstantiation, Purgatozpe &c.

112. Lucius the thirde.

Lucius the thirde bozne in Thuscia of an honourable stocke, succeeded by consente of all the Cardinals. But the Romaynes so vexed him that hee was dziuen oute of the Citye, and manye of his frendes and compānye taken by the Romaynes, some were set vypon Asses with their faces towardes the tayle, and Witsers on their heades, and so ledde thzough the Citye in mockadze, some vled despitefullye otherwyle: Some had their eyes put oute by the Romaynes in a madnes, other some murdered: & for this cause onely, that he wente about to take away the name of Consuls in the Citye. The Pope sufferinge this great shame wente to Verona, where in a counsell he condemned the Romaynes doings, and euen then when the Chzistians were persecuted in Asia (which pretence of holines wzought the perill of many) that they might be succoured, because the ennemyes were emboldned to wast the holpe lande vnder their Captaine Saladanus, presuminge for that our Pzinces were at discētion. This Pope being

mind.

The fiftē booke of the

mindfull of his cosſerpe Thuscia beſtowed large giſtes vpon it, and obtayned of the Emperour that the Hetruriās ſhould haue the ſelfe ſame coyne that the Lucēſians amōg them had, euen as the Lombards had onelye the money of Papiā with the Emperours coyne. Valerius Anſelmus wyrteth that this Pope contrarpe to other, allowed the Sacraments that were done by whozemaſter chapleins, he dyed in Verona Anno 1185. In his time were greate earthquakes which did deſtroye diuers notable Cities, & in Sicil were deſtroyed thereby ſiue and twentpe thouſand parſons. The Armenians being at this time at greate debate with the Greeke Church, did for hatred thereof become ſubiect to the Church of Rome.

113. Vrbanus the thirde.

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VRbanus who becauſe of his troubleſome dealings was nicknamed Turbanus, was bozne in Millen. He as ſone as he was made Pope, was carefull at the firſt to ſet the Chriſtian Princes at concord, leaſt while they were deuiued the Pagās ſhould deſtroy them: but lo how it fel out, for ſayth Crantzius btcauſe the Emperour woulde not in all pointes followe his minde, hee purpoſed forthwith to drawe out his blade of excommunication againſt the Emperour, wherby he made the matter worſe, but death toke him away in time and pꝛeuented him. As ſome thincke he dyed for grieſe, becauſe he heard daiſpe encrease of the miſerpe amonge the Chriſtians, & how Saladinus triumphed in victorpe againſt them, with their great ſlaughters, Hieruſalem beinge taken againe, and kinge Guido alſo, as he was going to Venice to repayze his armpe. In this Popes time on Wiſſomer daye at vi. of the clocke in the morninge was an Eclipse of the Sunne, after which enſued a greate peſtilence in Polonia, Ruſſia, and other countreyes. By the bolſtring vp of this Pope the monkes of Canterbury

bury

bury did in matter of cōtrouersye out swaye both the arch-
bishop and king they: Prince Henry the second, who were
glad to yeld to the monks their desire for feare of the Po-
pes threathing.

114 Gregorie the eight.

Gregorie the viii. bozne in Apulia succeeded Vrbane. At
this time the Popes seemed very carefull for the reco-
uery of the holy land, Iudea and Hierusalem, beinge but a
vaine and false colour of them to weaken the Princes of
Christendome, wherby they might the better maister them
one by one: and by this meanes also beinge so holy a thewe,
they so occupied the mindes of Christian Princes, y^e they
coude entende to haue no regarde to the Popes doinges,
whoe in the meane time while they had no eye vnto him,
wrought his feates to the great enriching & aduancinge
of his owne dignitie. For so this Pope Gregorie, euen at
his first entraunce did send letters to the Princes of Chri-
stendome, to rayse their armyes to go to recouer Hierusa-
lem, and to spend their bloude in a vaine quarel: but as he
was going to stir by the Pisans & Genuans in this matter,
he was poysoned, and so dyed befoze hee had raigned two
monthes.

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115. Clemens the third.

Clemens the third a Romaine sonne of one Iohn Scho-
lar. He at his first entraunce sent out commaundement
to make warre bypō the Sarracens: wheruppon the Prin-
ces rayled they: armyes, the chiefe wherof are these, Fre-
derick the Emperour, Philip king of Fraunce, Richard
king of Englande, and Otho duke of Burgundye, and di-
uers bishops and archbishops, with sondry people of Den-
marke, Fryzeland and Flaunders, but yet they did almost
nothing

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The fifte booke of the

nothing at all. King Richard of England comming nigh
to Rome in his iourneye, met with one Octavianus bishop
of Hostia, to whom he complayned much of the vnsaciabie
and shamefull simony vsed by the Pope and his courte, for
taking vii. hundred markes for consecrating the bishop Ce-
nomanensis, also fiftene hundred markes of V Villiam
byshop of Elye for his office of Legatship, beside an hounge
somme of money of the bishop of Burdeaux for absolvinge
him, whē he should haue bene deposed for a crime vrged a-
gainst him by his clergye. Anno 1188. V Villiam king of
Sicil dyed, and left no heyre, and therefore the Pope by and
by would needes claime it to be tributarye to the Church
of Rome, and belonginge to it. But the peeres of the Isle
chose Tancred bastard to king V Villia. The Pope there-
fore determined to chalenge and try his right by the dint
of the sword, whereby he filled the world full of spoylings,
and slaughter, and yet he obtayned not his purpose, and so
left of. He made diuers Canons and amōg other this one,
that none but the Pope might remoue a bishop from one
see to another, or to an hyer dignitie. Also he decreed that
bishops should be preferred in dignitie aboue Princes. He
commaunded to celebrate the Masse with vbleuened bread
and wyne mingled with water, with many other ceremo-
nies. He sent a Cardinal into Poland to refozme h̄ clergye,
who among other matters in a Synode there held, forbade
them to haue wyues, and because the Danes decreed mari-
age lawfull to their clergye, they were excommunicated by h̄
Pope, who dyed Anno 1191.

116. Celestine the thirde.

CElestine the thirde was bozne in Rome, he being an old
man at Easter time after the death of Clement, was
made Pope by the bishops and Cardinals, the next day he
crowned Henry the sixt Emperour. This Celestine grudge

ging that Tancred did enioye the kingdome of Sicilia, married vnto the sayd Emperour a Nonne out of Panormita Nonnery called Constance, the daughter of Roger, vppon this condition, that he shoulde chalenge the kingdome of both Sicils for a dowrye, and shoulde driue out Tancred and possesse it himselte, alwayes prouided, that y^e Pope shoulde haue his yearelye tribute oute of it. And thus the Sueuian Captaynes became Lordes of Sicill, but thereuppon ensued bloody warres. After y^e death of this Henry through the greate diuision in the Empire, there arose such debate through all Germany (while the Pope was at defiance wth the Sueuians for y^e soueraignitye of Sicill which he sought ambitionlye) so that one parishe was not at amitye with another: whereby the Popes purse was excessiue fed to appease the sciesme amonge those spirituall men. Such were the practises of these holye fathers, while they set the Princes of the world on worke to conquer the holye land. Of the attonement of this strife Abbas Vspergenlis wytteth thus, which is worthy to be noted, therby to discern the holines of Rome, and how it grew to this riche estate. There was scāt (sayth he) one bishopricke or Ecclesiasticall dignity or parishe Church which was not at a brail, & the matter was brought to Rome to be determined, but not in emptye hands. Reioyce O mother Rome because the conduites of al treasures on the earth are opened, y^e moūtaines and whole riuers of money might flowe into thy handes: Reioyce vpon the iniquitie of the sonnes of men, because thou art rewarded for so many mischiefes: Reioyce vpon thine assistant companion Ladye Discention, who hath burst loose frō the pit of bottomlesse hell, that she might heape vppon thee many gubs of goulde. Thou hast that which thou doest thirst after: because thou hast daunted the vworld by the malice of mākinde, not by holy religio. Men are haled and drawne vnto thee, not by deuocion or pure cōscience, but by treachery and working mischiefes
mani-

The fift booke of the

manifolde, and the deciding of controuersies gotten with blood. Thus sayth that abbot euen in those times when & wher the Popes pride flourished ranchly euen in his ruffe. Pope Celestine perceyuing the aduantage here of for his estate, was still vrgent to sende out the Christian Princes to fighte for the holye lande, while he at home with theye treasures builded for his ease & pleasure (as Platinamentioneth) diuers stately Pallacies and Temples. Amonge many decrees he made that an oath made by feare and compulsion, should be of none effecte. It is sayd befoze that this Pope Celestine did crowne the Emperour Henry the sixte, which because it was done after so straunge a sort as hath not beene hearde, it shall not be amisse briefly to declare the manner of it as it is reported by Rogerus Houedenus, Ranulphus, Rogerus Cestrensis and other, of whom the first liued at that time, reportinge it as followeth.

The Pope was going from Lateran to S. Peters Church, where the Emperour and his wyfe Constantia mette him in the way: but the Romaynes did shut the gates against the Emperour & Emperesse, comming with a great troupe of armed souldiours. And Celestine standinge vppon the stappes of S. Peters Church, toke an oath of the Emperour (his armye being shut out) that he should defend and restore the libertyes and patrimonye of the Church to the bettermost, yelouinge to Rome the Citie Tuscanum. After this he did annoynte him Emperour and her Emperesse in the Church: while he sitting in his pontificall chayre and holding the Emperiall crowne betweene his feete, caused the Emperour to stoope and bowe downe his heade to his feete, & so put the crowne on: And it being thus put on, he caused the Emperour stil to hould downe his head, while he with his foote did spurne the Crowne of his head againe, sayinge: I haue power to make and vnmake Emperours at my pleasure: Then the Cardinals toke it vp and sette it vppon the Emperours head. And in like maner the Em-
peress

preſſe was both crowned and uncrowned with the Popes
foote. Celeſtine dyed Anno. 1198. In his time one Cyrill
an Hermite had a ſtrange viſion reuealed vnto him as hee
was at maſſe, as Mantuā writeth Faſtorum, lib. 5. (if a
man will beleueue every vaine fantaſye.)

As Cyrill in his holpe weede was earlye ſaying maſſe,
Beholde a child with glorious ſhape before him preſent was:
And houering in the ayre on hys with ſiluer plate in hand,
Which he vpon the alter layde, where Cyrill ſtill did ſtand.
And ſayd vnto him holpe ſer, God doth to the diſcloſe
Theſe ſecretes: and do thou reueale vnto the Romaynes thoſe.
The written verſes out of Greeke he turnes to latine tongue,
Which ſtraite were ſet in ſcholes and yet are cited vs amonge.

But touching the truth of this fantaſticall dreame, it ſhall
ſolow in Gregorie the ix. for that age toke into credit thre
ſtraunge & monſtrous myracles, ſo y then the worlde did
greatlye eſteeme of y ſecte of begginge fryers, while Sa-
ſhan wrought in Antichriſt the full miſtery of his iniqui-
tye. The myracles are theſe, firſt the vpholding of Lateran
Church reuealed in a viſion to a Dominicke Fryer at
Rome, the ſiue Seraphical woundes of S. Fraunces in a
certaine hill of Lauernia, and the Dyacle of this Cyrill.

117. Innocentius the thirde.

Aſter Celeſtine was Innocētius y third, who ſo boyled
in anger againſt Philip the Emperour, becauſe he was
made Emperour by the Germaines contrary to his will,
that he braſt out into theſe wordes: Eyther ſhall the Pope
ſpoile Philip of his Crowne and Emppre, or els ſhal Phi-
lip take frō the Pope his Apoſtolicall dignitie. After this
hee ſturred vp againſt y Emperour, one Otho a duke both
boulde and raſhe, ſo that by this holpe fathers helpe there
grewe cruell bloudſhed and foule ſlaughter infinite, vntill
that this Philip the Emperour was trayterouſlye and vi-
lanouſlye ſlaine by another Otho, and this Otho whom the
Pope

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Handwritten notes:
13. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

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Pope had set on against Philip poasted to Rome, and of him was made Emperour. But this bloody league did not last long betwene them: for as sone as Otho began to reclaime & recouer such thinges as of right belöged to the Emperre, (which þ Pope by subtil practises had purloyned many yerres) he was excommunicated by the Pope himselfe, and spoyled of all his royall estate: furthermore he discharged al his Princes of theyr alledgeaunce, which by oath they ought to Otho, and commaunded vppon payne of his cruell curse, that no man should take Otho to be Emperour, nor call him so, and caused the Princes to make Fredericke king of Sicill Emperour. Also this Innocent Anno 1212. sought to compasse thre harde matters, that is the depoling of Otho, a voyage to Hierusalem, and a general counceill. Also the same yere (sayth Vlricus Mutius) certaine noble men of Alsacia did condemne this Pope of impietye, because he would not suffer the clergye to keepe their wyues, & the bishops burned an hundred in one daye, because they taught that Chyistians might lawfullye eate fleshe, and marrye at any time.

This mischeuous Innocent did mischeuoulsye contriue many cruell tragedyes against king Iohn of Englande: he euen in despite and defiance of the kinge, did thrust (an enemye to the Realme called Steuen Langton a Cardinall) into the bishopricke of Canterbury, and encouraged threescore and foure monkes to worke seneral treasons against him. Because the king would not suffer these treacheryes, he condemned him to be an ennemy of the Church, excommunicated him from the company of all Chyistians, interdicted his kingdome vi. yerres and thre monethes, depoled him from gouernment, toke from him the Crowne and þ Scepter, discharged his subiectes of their allegeaunce, gaue his Realme to Lewes the French kinges sonne, commaunded to spoile him both of goodes and life, with diuers other tyzannous dealinges. Kinge Iohn beinge dismayed

mayed with these stormes being otherwise a noble and valiant Prince, yet because he was forsaken of his nobilitie, his bishops and commonaltie, submitted himselfe full sore against his hart to y^e Popes obeysaunce: compelled to acknowledge the Pope to be supream heade ouer all Christendome, and God vpon earth, and bound himselfe with a solempne oath to stande to the Popes arbitrement, and y^e his posteritye should do the like, to acknowledge themselves perpetuall tributaries to the Popes of Rome. Also he kneeling vpon his knees to Pandulphus, yeldeo by his Crowne in the presence of all his nobilitie, sayinge: Here I resigne by the Crowne of Englande to Pope Innocent the thirde &c. Which Pandulphus kept for fīue dayes, during which time the king was as a priuate person: & then being bound to paye the Pope for his Crowne a thousande markes a yeare, with other shamefull conditions, he receiued his Crowne at the handes of Pandulphus, pardoning and restoring to full estate all those that had rebelled, conspired and wroughte treason against him. And yet by the procuremente of Steuen Langton Archbishop of Yorke, & other of the clergy and priestes of Englande, he was miserablye vexed with treasons and rebellions continuallye, for certaine of the nobilitie and priestes, had chosen Lodowicke to be their kinge, sonne to Lewes kinge of Fraunce: who entred the Realme and toke the estate vpon him by theyr maintenaunce against kinge Iohn, to the great hart breaking of the noble Prince, the spoyling of the Realme, and oppression of themselves, while this forren Prince bestowed all thinges vpon his owne countrey men, accomptinge the Englishe nobles that assisted him to be but traitours. In the ende after much miserie and sorowe a certaine monke (as Caxton sayth) named Simō, of Swinested abbey in Lincolnshire did there temper a cuppe of wyne with the popson of a toade, & drinke thereof to the kinge both hee and the king were poysoned and dyed: For which

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The fift Booke of the

doinge the sayde monke had a certaine masse songe for his soule confirmed by the abbots procurement for euer.

This Innocentius vnder the colour of recovering Hierusalem, held a counsell at Lateran Anno 1215 against the Emperour to excommunicate him, & depose him, because he had inuaded certaine Cityes of þe Popes. In this counsell the Pope first wrested oute Auricular confession, and robbed the laitye of the Cōmunion cuppe. He condemned one Almericus a learned man for an hereticke, & commanded his bones to be burned wth the rest of his sect at Paris: this he did (sayth Dominicus Soto in a certaine Sermon) because he preached that Images should be put out of the Church. Amonge manye other dotinge decrees, he disannulled the mariage of the clergye for euer, he required priuie tithes to be payde, and to maintayne warre in Asia, he commaunded the fourtye part of all reuenues to be payde. He toke from many Patriarkes, archbishops, & bishops, their ordinarie auctorite in many thinges. He commaunded that the quarels of Princes should be brought before the Pope to be determined by him: and if the electiō of the Emperour could not be agreed vpon, then it should belong onelye to the Pope. He deuised that the Communion cake should be kept in a boxe in the Church, and that when the priest shoulde visit the sicke, he shoulde go with a burninge Taper and a bell before him: He made the Canon of the masse to be equal in auctorite with the Scripture, and that the Pope should haue power to correct and controll Princes, that none should be Emperour, vnesse he were crowned by the Pope, finally he dyed Anno 1216. In his time Liuania first recovered papistrye, & Peter kinge of the Arrogons was inueigled to yeild his kingdome & all his dominions tributarye to Rome, to purchase his saluation. A certaine noble man in England hearing that this Pope had againe condemned priestes mariage in Lateran counsell, did make a certaine rime thereof the yeare following,

which

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which one Iohn Pullan founde in an olde booke at Ox-
forde as followeth.

Prisciani regula penitus cassatur,
Sacerdos per hic & hæc olim declinatur:
Sed per hic solum modo nunc articulatur,
Cum per nostrum præfulem hæc amoueat.

Olde Priscians rule doth whollie go to wracke,
Because sacerdos earst declinde with hic and hæc,
Must be declined nowe but euen with hic alone,
Our prelat hath compelled nowe hec for to be gone.

Ita quidam presbyter cepit allegare,
Peccat capitaliter qui vult seperare:
Quod Deus coniunxerat foeminam amare
Tales dignum duximus fures appellare.
A certaine priest began in this wyse for to reason,
Against the lawe of God he sinneth in hys treason:
Who parteth that which God hath tognde as wyse from man,
To call these robbing theeves full well auouch we can.

O quàm dolor anxius, quàm tormentum graue,
Nobis est dimittere, quoniam suauè.
O Romane pontifex, statuisti prauè,
Ne in tanto crimine moriaris, caue.
Alas what paine it is, what torment, and what grieffe,
For vs to leaue our wyues our comfort and relieffe?
Thou Popishe prelat dost this wicked lawe begiue,
Take heede thou do not dye continuing in this liue.

Non est Innocentius, immò nocens verè,
Qui quod facto docuit, verbo vult delere:
Et quod olim iuuenis voluit habere,
Modò verus pontifex studet prohibere.

He is not Innocent but nocent may be termed,
That doth condemne by word that he by deede confirmed:
And though he that he himselfe, in youthfull yeares did loue it,
Now he a dotting Pope doth labour to impute it.

The fifte booke of the

Gignere nos præcipit vetus testamentum:
Nouum quod non retinet, nusquam est inuentum.
Præsul qui contrarium donat documentum,
Nullum necessarium his dat argumentum.

Thould Testament sayth multiplie and increase,
Which in the newe Testament is not found to cease:
The prelate that bidding the contrary, seemeth to abhorre it,
Of this his doing brings no lawfull reason for it.

Dedit enim dominus maledictionem,
Viro qui non fecerit generationem.
Ergo tibi consulo per hanc rationem,
Gignere vt habeas benedictionem.

For by the mouth of God the man is cursed and band,
Which hath not raysed seede and child:en to the land.
Therefore I do aduise you prouide you may haue issue
Whereby it may be so the Lord our God may blesse you.

Non ne de militibus milites procedunt?
Et reges à regibus, qui sibi succedunt?
Per locum à simili, omnes iura lædunt,
Clericos qui gignere, crimen effecredunt.

Do not men of warre of men of warre procede?
And kinges of kinges, that do vppon their throne succede:
So the similitude houldes, they do offend in dotage,
That thinke it is a fault the clergye should haue mariage.

Zacharias habuit prolem & vxorem,
Per virum quem genuit adeptus honorem.
Baptizauit etenim mundi Saluatorem:
Pereat qui teneat nouum hunc errorem.

Zachary had both a wyfe and a sonne,
By him whom he brgat great dignitie he wonne:
Baptizing him on whom our soules health doth depend.
Then cursed be hee, that doth this error new defend.

Paulus rapitur ad cœlos superiores,
Vbi multas didicit res secretiores.
Ad nos tandem rediens, instruensq; mores,
Suas(inquit) habeat quilibet vxores.

Up vnto the third heauen S. Paule was translated,
Whereas he had many misteryes debated:
And after coming downe and teaching vs trade of lyfe,
Let euery man quoth he enioye his proper wyfe.

Propter hæc & alia dogmata doctorum,
Reor esse melius, & magis decorum,
Quisq; suam habeat, & non proximorum.
Ne incurrat odium vel iram eorum.

For these thinges and diuers doctours decrees,
With right and comlynesse I thincke it more agrees:
Ech should his owne wyfe haue, and not his neighbours bozrow,
Lest thereby he procure wyath, malice, mischief and sorow.

Proximorum foeminas, filias & neptes,
Violare nefas est, quare nil deceptes.
Verè tuam habeas, in qua delectes,
Diem vt sic vltimum tutius expectes.

It is a deadly sinne therefore be not beguiled,
The neighbours wyfe, neice, or doughter, to be of the defiled:
Therefore take thee a wyfe in whom thou maist delight thee,
And at the latter daye more safely to acquite thee.

Ecce iam pro clericis multum allegauì,
Nec non pro presbyteris plura comprobauì,
Pater noster nunc pro me, quoniam peccauì,
Dicat quisque presbyter, cum sua suauì.

Thus for the clerge much I haue alleaged,
And also for our prestes largely haue I pleaded:
Now all prestes with your wyues to God for me render,
I Pater noster for that I am an offendour.

FINIS.

108. Honorius the thirde.

Honorius the thirde a Romaine bozne was made Pope
at Prusium, at what time the Cardinals distressed for
want of soode, did there dispatch the election of him. Who
byinge to Rome as fast as he coulde, toke order about the

20110 The fiftē booke of the

warre in Asia, to maintaine it still, knowing how auaylable it was to their matters wroughte heare at home in Chri-
stendome: for with Iohn Columna a Cardinal of Rome
was appointed to proceede as ambassadour with y^e armpe,
which Innocentius had prouided for y^e purpose: He crow-
ned Frederick the seconde sonne of Constance the Monne
Emperour against Otho the fourth, whom notwithstanding
afterward for vsinge his owne right in the coastes of
Sicil & Apulia the Pope excommunicated. Vea this Ho-
nori^{us} (sayth Marius) was so enflamed against this Em-
perour Frederick y^e hee did trayterously maintaine Tho-
mas and Mathewe Carles of Thuscia with other rebels
that put themselves in armour against the Emperours
maiestie, whereby the Emperour coulde not punishe them
as they deserued: which (sayth Vsp^{er}gensis) caused him
much to complaine that the Sea of Rome did euer main-
taine traytours and rebels, which presumed vpon that re-
fuge. Also he discharged his barons of their fealty to their
Lorde: which mischiefe was yet for a while stayed by the
meanes of Hermannus, maister of the Fleminges of Zeland.
He confirmed the orders of Dominican & Franciscan friers
deuised in the time of Innocentius. He maintayned the
white fryers and Augustinian fryers, that they should vp-
bould transubstantiation against the Valdenses, who then
began to despye the Church of Rome in many matters: for
the Dominicans forged that Pope Innocentius a little be-
fore his death had a vision, wherein was reuealed vnto him
that Lateran Church should fall, vnesse their patron Do-
minicus shoulde bolster it vppon his shoulders: whereof
Mantuan deluded with such fantasies maketh mention. Al-
so he wytteth of another dreame for the Franciscan fryers,
of which though they dreained as necessarye, yet I omitte
as vaine and fonde. In this Popes time while these thin-
ges were doing, there were seene in the ayre straig^{ht} sights,
testifying the horroz of Antichrist encreasing in his mem-
bers

Rome the stur-
rer and nour-
sher of rebels.

Signes of An-
tichrist in the
heauens.

hers as shall appeare by the Popes following.

While the Christiā estates were turmoyled abrode fighting for Hierusalem, the Pope in pompe and ease at home, was at leasure to build sondrye sumptuous Pallaces and gorgeous Temples, dedicating them to diuers Saints. He published Epistles decretall: and decreed that vnlearned parsons should not be made priestes. He commaunded that when the singinge cake was heaued and lifted vp, the people should fall downe on their knees: and that it should be caried in comlye order to the sicke, with a burning Taper befoze it. He graunted Archbishops power to giue pardons, faculties, dispensations, dualities, & pluralities within their diocesse. Anno 1223 one Adam Cathanēsis a bishop in Scotlande (as Boethius wyrteth) was burned of his own neighbours in his owne kitchin, because he had excommunicated certaine of them for withholding theyr tythes: the Pope knowing of this murder neuer ceased, till to reuenge the same foure hundred of these men were hanged, and their childzen gelded by king Alexander: A sufficient reuēge for the death of one man. Furthermore this Pope warred vppan the Emperour in Apulia: and condemned the Earle of Tholos for an hereticke, geuinge his landes to the French kinge, and finallye would not suffer his bodye to be buryed like a Christiā. At length the Pope died Anno 1227. of whom Mattheus Parisius in the 8. booke of his Chronicle wyrteth thus. Pope Honorius sent his Legate Otho to require to haue Prebendes giuen vnto him throughe all England: For (sayth the Pope) the naturall children must assist their mother in pouertye. Therefore he required ij. prebends of euery Cathedrall Church, one of the bishops stipende, and the other from the charter. And so he craued diuers porciōs out of the religious houses. At this time the Pope was sicke of the spiritual drooppe, so that by his Legat he dranke vp the treasures of the clergie, and cloyster mongers, and bled straunge tyrannye

Vvorshipping
of the host as
masse.

Nonresiden-
ties and plura-
lities licenced
by the Pope.

The Popes rā-
gour on the
dead.

The Popes
pillage in En-
gland.

101.15 The fift Booke of the

amonge them: for Hugh VVells bishop of Lincolne to reconer his bishopricke payde an hundred markes to the Popes Legat, and a thousande markes to the Pope. At this time it rayned bloude for the space of thre dayes in Rome: whereuppon one wrote these two Verses.

O pater Honori, multorum nate dolori,

Est tibi dedecori viuere? vade mori.

O Pope Honorius bozne thou werst,

to mischiefe many men:

Thou liwest with shame, conuaie with speede
thy boones to deadly den.

119. Gregorie the ninth.

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Gregorie the ninth bozne in Campania, was nephew to Innocentius the thirde. He maintayned the quarell of his predecessour Honorius, against the Emperour. This Gregorie (as Marinus wytteth) was moze maliciouſſye disposed toward h̄ sayd Frederick: for he accused him because he woulde not fulfill that vaine promise, to the needelesse shedding of Chyistian blood, which he made to Honorius for the vnprofitable recoveringe of Hierusalem. And therefore this Gregorie did excommunicate him, before the Emperour coulde be hearde to speake, or were convicted by reason: neither woulde hee suffer the Emperours Embassadors to come to his presence, nor heare them in the councell which came to alleadge good and reasonable excuses in h̄ Emperours behalfe, as his owne sickenes at his settinge forward caused him to stave, besides the death of the Lantgraue. Therfore (sayth Vſpergenſis) this Pope like a proude man, began in his first yeare to excommunicat and curse the Emperour for certaine foolish and false causes, neglectinge all order of iudgement, as the Emperour sheweth in excusinge himselfe in his epistle to the Princes of Almanye: openinge to them (because the Pope refused to heare

to heare it) his innocencie and bpright dealing. And therefore certaine noble men in Rome, namely of the house called Frangentes panem, when the Pope did the second time excommunicate Frederick, they caused the Pope to be driven oute of the Citty with foule shame, so that he ranne awaye byding at Peruse al that yeare, & the yeare folowing. Yet no meanes could asswage his furpe: but he prouoked Iohn kinge of Hierusalem, & the foresaid Earles of Thuscia rebels to the Emperour, and manye other Princes to trouble him. The Emperour appointed a day of assembly for diuers Christian Princes at Rauenna, and the Princes were making speede thether to obeye him, but by the Popes commaundement they went backe againe: and certaine souldiours wearing þ Crosse by the Emperours appointment for the voyage to Hierusalem, were robbed and spoiled of all their prouisiõ. The Emperour seing this soughte to appease the Popes furpe, and to get his goodwil prepared his iourney accordyng to his promise to Hierusalem: he tooke shippe and sayled into Cyprus, and after ward to Acon, and strived much against the Soldan for the Christian fayth, with great paine and trauell. In the meane time þ Pope (seing the Emperours absence seruinge his turne) gat Apulia to be vnder his obeisance: and forbade that the souldiours wearing cresses shoulde passe ouer to assist the Emperour, but he draue them oute of Apulia, & Lombardy, shewinge himselfe a wicked and mischieuous man by many other meanes, in slaying those Germaines that returned from the Emperour, moste cruellye. Thus while the good Emperour defended the flocke of Christe with þ sword abroad, the Pope deuoured and spoyled them at home. After the Emperour had wonne from the Soldā, Hierusalem, Nazereth, & Ioppa, hee toke a truce with him for tenne yeares, whereof he certifyed the Pope by his letters, looking that the Pope woulde haue shewed himselfe ioyfull therof, and all Christians likewise: But the Pope

Despis

The fiste booke of the

despyling and reiecting the letters, commaunded the messengers that broughte them to be put to death, leasse they should make report of the Emperours noble successe. Also he spreade this rumour that the Emperour was dead, to this ende, to make such Cities in Apulia to thincke for feare, as had withstode to submit themselues to him. And both to stop the Emperours returne, and to obtaine Apulia at his pleasure, he wrote to the Soldan despying him not to yeld the Holy lande to the Emperour, as he was about to do. But the Emperour finishing his matters with the Soldan, returned into Italye, whereupon the slaughter of his men done by the Pope as they returned stayed: and within a while he draue the Popes power oute of Apulia, and by the helpe of God recovered all his owne from him. Hereupon the Pope did excommunicate him, and curse him anewe, and conspired with the Lombards and Thuscans to rebell against him, because he had made a league with the Soldan. But in the ende many Princes seekinge to set them at vnitie, the Emperour had absolution of the Pope, paying to him for it, ere (as Platina saith) he could obtaine it, an hundred thousande ounces of gould. For (sayth Vespergensis) notwithstanding all these iniuries, yet so often as the Pope did excommunicate him, he craued and sued for the benefite of absolution humblye, with all obedience, deuotion & yelding of iustice. Soone after the Emperour prepared to go into Germanye, to redresse certaine disorders doone by his eldest sonne Henry: the Pope hearingge thereof wrote to the estates of Germanye, commaunding that they should make none of the Emperours family king of the Romaines, because the kinge of the Romaines is byre apparent to the Emperre. Frederick vnderstanding this treachery, and that the Pope had conspired a freshe many Princes of Italy against him, did forthwith inuade Italy, suppressed the rebellious Lombards, wanne diuers townes in Vmbria and Hetruria, subdued to the Emperre

Lombard-

The price of
absolution at
the Popes handes.

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Lomberdie, Viterbie, Peruse, Fauentia, Cremona, Vicentia & Patauy, all which had conspired with the Pope. The Pope seinge this, cursed him againe. The Emperour hearinge of it, because the Popes couetousnesse, ambition, tyrannye and pride grewe so great, that it was no longer to be suffered, thought good to reueale the same to all Christians, to reclapme them from their errour and false Religion: and therfore helping in Patauy, commaunded a certaine learned mā wel studied in the Scriptures to preach befoze him, concerninge the Popes curse, & of the Church of Rome. After the preacher had disclosed all the abuses of the Pope and his Church, the Emperour moued there- by wrote these 2. Verses to the Pope.

Roma diu titubans, longis erroribus acta,
Corruet, & mundi desinet esse caput.

Rome that hath ruide long, and hath
in errour farre beene ledde.

Shal come to nought, and cease to be
on earth the supreamē hedde.

¶ The Popes aunsvveare to
the Emperour.

Niteris incassum nauem submergere Petri,
Fluctuat, at nunquam mergitur illa ratis.

To drowne S. Peters shippe ye spende
your labour all in vaine,

It tottreth oft, but sinks not so
but it may floate againe.

¶ The Emperours reple.

Fata volunt, stellæq; docent, auiumq; volatus,
Quod Fredericus ego maleus orbis ero.

His destinye, the starres of heauen,
and flight of foules do showe,

I Frederick shalbe the club,
to strike the deadlpe blome.

Fata

The fift booke of the

The Popes aunſwere:

Fata volunt, Scriptura docet, peccata loquuntur,

Quod tibi vita breuis pœna perennis erit.

Thiſ deſtenye the Scripture ſhewes

and thy offences tell:

Thy life is ſhort, thy paine ſhall laſt

for euer more in hell.

Thus was the Emperour nowe the thirde time excommunicated by the Pope, and pronounced not Emperour: but at this time there were manye Cardinals y^e diſallowed the Popes doing, ſo that the Emperour had many friends in Italy, becauſe he ſtill ſued and ſought for the Popes fauour, and could not haue it, and now therefore he ſet all at deſtince in maner afore ſhewed. Of this Gregoric (Mattheus Pariſius ſayth further) callinge him bloudſucker & couetous Pope, that he held a counsell at Rome to depoſe the Emperour, who had maryed Isabel daughter to king Iohn of England: and ere the counsell began, he cauſed y^e Apoſtles heades to be borne aboute the Citie in a ſolemne proceſſion, that the ſighte thereof mighte aſtoniſhe mens mindes, and drawe their hartes from the Emperour. Alſo he gaue free pardon to euery one that would fight againſt him. The Emperour vnderſtanding it, ſtopped all paſſages both by Sea and lande, and taking many Cardinals & other prelates as they were ſayling awaye, he put them in priſon: hee drowned ſix Cardinals in the Sea, & of the reſt ſome biſhops, abbots and chaplins, and amonge them the Popes brother for their notozious and haynous treaſons were hanged. The firſt excommunication y^e was ſent out againſt this Emperour aroſe of this groūd: becauſe the Emperour would not at the Popes commaundement daunger himſelfe and many Chriſtians with him, to go out to fight for the holy land. For y^e Pope as it appeared by his actes, ſought to encroch the kingdome of both Sicils, Apulia, & others

other landes, so that he sought meanes how to destroy the Emperour being inheritor thereof, which he mighte see come to passe by the chaunce of the warre: or els while the Emperour should there haue beene busye against the infidels, he in the meane time as chiefe prelate (hauing Christendome committed to his credite) mighte the more easely dispossesse the Emperour. Furthermore this Gregorie was the cause of sedicion in Rome for banishing one Hannibal oute of the Senate, because he sued to recouer the aunciente Romaine libertyes. Also he prouoked the Polonians to destroy the Prutenians being his foes. He made that cursed deuision in Italy, which to the great confusion of Christians bloud, lasteth to this daye betweene the Guelphes and Gibelines: for these being two of the most noble and famous houses in Italye, whereof the one name whollye (that is the Gibelines) take part with the Emperour, & the Guelphes with the Pope, and this quarrel hath & doth last to this day, betwene all of the one name against all of the other in continuall reuenge, as oportunitie serueth from time to time. Amonge diuers other his superstitious deedes these were some, he canonized S. Dominick, S. Frauncis, S. Anthony of Padua and others, thereby to aduaunce the credite of the begging fryers, & of their holinesse. He decreed that the white fryers should possesse nothing but male Asses, and such foode as coms of certaine birdes and beastes as egges & milke, and all other thinges they should begge from doore to doore, as Paleonydorus sayth. He graunted the Jewes to be enfranchised for money in spite of all Christian Princes. He forbade any man to haue aboue one benefice. He commaunded out of Englande the fift part, & out of lowe Germany the twentieth part of all Church reuenues. He appointed that to Aue Maria should be songe Salue regina, and the sacring bell to be ronge then and at eleuation time. He decreed that no lay man should preach, and that no custome should take place, which leadech to
sinne.

The fift booke of the

June. And finallye he dyed for thought because the Emperours power preuailed so mightely against him. An. 1241. In his time Tiber in Rome braste out so hye, that manye were destroyed by it, after which ensued such a pestilence, that (sayth Platina) the tenth parson was scint left aliue: In his time also a certaine hill in Burgundy cleaued in twaine, and swallowed by an honge multitude of people, and a litle before the Pope dyed, was such an Eclipse of the Sunne as hath not beene seene before.

Of the Oracle of Cyrill

at Masse.

I N the time of this Gregorie Anno 1234. Cyrill^o a Grecian the thirde president general of þ white fyers dyed by report. They say that this man (accoringe as Moses & Iohn the Euāgelist did) receyued Anno domini 1192. a reuelation from heauen wrytten in Tables of syluer with Gods owne finger in Greeke, concerninge the estate of the Church to come: and with this new-delusion certaine capyfes went about to put away and whollye to destroye the Reuelation of S Iohn in that time of deepe darkenes. Because at þ time in Italy, Germanye, England & Fraunce, many (through the doctrine of the V Valdēs and þ preachers of Frederick the emperor, prouinge it out of the Reuelatiō of Iohn) beleued that Rome was Babilon þ great strompet, and þ the Pope was Antichrist himselfe: which opinion the vncle of Petrus Veronensis held, as his Legē and Fasciculus temporū testifye. To such shiftes was þ tottering estate of þ Pope then-riuen as to abrogate the olde Scripture and to forge new: for then Princes began to plucke from þ Church their temporalities, which maineyned theyr excessiue pride and pompe: Also they began to despye their transubstantiacion in the masse, and to worke diuers thinges that pinched the bellies of the clergy, and

made

made them keepe leaner kitchins. In moſte thinges this reuelation of Cyrill, is cleane contrarie to the Reuelation of Iohn: many monkes and fryers haue wrytten great commentaries and fantaſticall interpretations vpon it, as Ioachimus Abbas, Guilihelmus Cisterciensis, & Iohn de rupe ſciſſa. But who ſo euer preacheth anye other Goſpell &c, let him be accuſed. Gallathians. 1.

120. Celeſtine the fourth.

Celeſtine the fourth bozne of the houſe of Caſtilians, being a learned, aged and craſped mā ſucceeded Gregorie: who likewiſe purpoſed to purſue the quarell againſt Frederick, but that he was diſappointed by a cuppe of poiſon, whereof it is reported he dyed the xliii. daye of his raigne. One Thomas Egleſton in his booke of the entraunce of ſpinozits into England, wryteth of an Engliſh mā called Robert Somerton Cardinall of Rome, who likewiſe was poiſoned hard befoze the election of this Celeſtine leaſt he ſhould haue ſucceeded Gregorie: of the ſame Robert Somerton and his death, wryteth Mattheus Pariſius comending him as a man who for the loue he had of all was worthy to be Pope. The ſame Mattheus wryteth of the behauiour of Legates at the ſame time ſaying, two of the Popes meſſengers remayned in Englañd to gather vp his money, whoſe extortion was ſo obioſus & ſhamefull, that it is better (ſaith he) to let it paſſe not to offende mens cares, then to deſpile the ayze wryth the filthye repozte thereof. This Celeſtine uſed this ſayinge commonly: It is harder to keepe moderation in proſperity, then in aduerſitye. After his death the Popedom was voyde xxi. weekes, till the Emperour at the requeſt of Baldwin Emperour of Conſtantinople, and Raimond Erle of Tholos, deliuered thoſe Cardinals which he had in captiuitie.

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THE SIXTE BOOKE

and according to maister Baales order the fourth diuision of the third sort of Popes vnto Iulius the seconde, contayninge 260. yeares which he calleth the raigne of the Locusts vnder Abaddon the destroyer, accordinge to the 9. Chapter of the Apocalips: For that in this time the Locusts which he enterpreteth the new found orders of begging fryers, inuented and ratified by the foure last Popes, deuoure, spoyle, waste and destroye all with their sophisticall and cauilling doctrine:

As did Thomas Aquinas, Ioannes Scotus, Octain, Gerardus Bononiensis, Aegidius Romanus, Magister Sententiarū, vvith other like subtrill schoolemen and Sorbonistes, vvho with their gloses, allegories and distinctions, corrupted the true sence of the Scripture, and in maner toke it cleane awaye.

121 Innocentius the fourth.

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After the Cardinals had long wrangled beinge repproued for it sharpe by the Emperour, they agreed to chole this mā callinge him Innocent the fourth borne in Genua, whose name before was Cynobaldus of the house of Elisci and the countyes of Lauauy: who beinge in time past the Emperours especiall freinde, became forthwith his deadly enemye, and did more annoy the noble Prince then any other before had doone. Marius reporteth thus of him, this Pope (sayth he) for hate he bare to Frederick, did forthwith summon a councell at Lions whither hee cited Frederick, purposinge himselfe to haue preached there: but the Em-
bassadour

bassadour of Frederick desired he might haue a reasonable
 daye graunted him that he mighte conuenientlye come to
 Lions, which the Pope did not onlye denye to graunt, but
 forthwith enflamed with wꝛath and rage did curse them-
 perour, depꝛiue him of his estate Imperial, release al his
 Pꝛinces of their alleageance and sayth to him, and doth
 moue them to choose another to be Emperour. He char-
 ged þ godly Emperour with diuers false matters, as per-
 iurpe, sacriledge, emprisoninge certaine of the clergye and
 such like, whereof though the Emperour had by wytyng
 sent to the Pꝛinces very honourablye purged himselfe: yet
 this malicious man continued so importunate w the Pꝛin-
 ces with great promises, that they choose the Landgrane
 of Thuringe: and rewarded all men with crosses and pr-
 dons, giuen by Proclamation against the Emperour as a-
 gaine a Turke or infidell. Furthermoze he commaunded
 all bishops and archbishops to publish euery where, how
 he had cursed, excommunicated, and depꝛiued the Empe-
 rour: which was boldly doone in England, Fraunce, and
 Denmarke, but the bishops of Germany fearing the Em-
 perours displeasure, besoughte the Pope it mighte not be
 done. Which the Emperour bearinge did valiantlye see
 himselfe against the Pope and all his tyrannous rebels, til
 he coulde not escape the Popes snares in Apulia. For the
 addition to Vſpergenſis sayth: After the Pope had depꝛi-
 ued and excommunicated both Frederick & his sonne Cō-
 radus, Frederick did so shake and worꝛye the Pope and the
 Church of Rome, that some marked w crosses set them-
 selues in battaille againste him, when hee came to batter
 downe the gates and walles of Rome, where he encour-
 tred with a mightye armye of these crossed fellows. But
 ouercomminge them and takinge them prisoners, some of
 them he hewed a sonder w foure square woundes in forme
 of a Crosse, of some he cleft their sculs a crosse in 4. parts,
 some he marked on the forehead with a crosse cut: and as for
 the

The sixte Booke of the

the clergye hee caused their shaued crownes to be pared a crosse. When the said Henry Landsgraue of Thuringe was chosen kinge of the Romaynes, and Frederick deposed by this fourth excommunication, then the bishoppe of Strosborough like a peaceable prelate of y^e time, to gratifye the Pope tooke part with the Landsgraue, and assisted him with such power & strength as he coulde, both against the father and Conradus the sonne: for he assaulted & wau diuers towne, some he sacked and razed to the ground, some he burnt with fier, which towne and Cityes the Emperour had recouered to the Emppye in Alsatia. On the other syde Conradus y^e sonne of Frederick gathered an armye against Henry, but was easely ouerthrowne and manye of his armye beinge slaine, diuers of his nobilitie were taken prisoners. But soone after this Henry beinge thus foysted into the Empire by the clergye, grew into cōtempt with them that liked not his election, whereupon he was in mockadge termed King of clarkes & Prince of priestes: but the Pope did straitly charge by his Legates al the Almaine Princes to obeye Henry as their soueraigne, and to despye Frederick & his sonne. In the meane time this Henry dyed, and yet the Pope ceased not but sent a Legate into Germanye, one Peter Caputius a Cardinall, who summoninge the Princes at Collen, caused them to electe one VVilliam Earle of Holland, a readye man to maintaine any quarell by the sword. In the ende the Emperour beinge in Apulia, one hired by the Pope gaue him poyson by meanes whereof he was daungerouslye sicke, but seemed to recouer it: but was smothered to death with a pillowe by Manfredus his bastard sonne, who as some thinke was allured by vyberye and saye promises of the Pope to do it. The truth hereof is wrytten in sixe bookes of Epistles, wrytten by Peter of the Tyne.

Anno 1250. Frederick dyed, and as some wryte in his last will and testamente he gaue a summe of monye for satisfaction

disaffection to the Church of Rome, and bequeathed his estate and the order of all thinges to his sonne Conradus. This Will was brought to the Pope to be approued, but the Pope did whollye disanull and frustrate the Will, sayinge that the Prince whom he had deposed, could make no Will and so it was voide. Within a while after a yonge Prince to whom the Emperour by his sonne Kinge Henry was grandfather was murdered, but by whō no mā could tell.

About this time befoze the death of Frederick, there were certaine preachers in Sweeland who stoutlye and openly preached against the Pope and his Cardinals, & iustified the doinge of Frederick and his sonne Conradus, sayinge boldly that the Pope, his bishops and Cardinals, had no auctoritie, because they were al stayned with that one blot of simony, and that their power depended not vppon Christ: & that a priest committing deadly sinne, coulde neither binde nor loose, nor consecrate: that no man in the world might forbid a Christian to execute diuine functions, & that they should be hearde & celebrated without any difference. And in the ende of their Sermons this pardon (quoth they) which we do pronounce vnto you, wee do not declare it to you as forged by the Pope and his prelates, but proceedinge from Almighty God. These preachers were maintayned by Conradus, and therfore he incurred almost danger of his life.

In the former councell helde at Lions it was decreed that the Cardinals should ryde on their trapped Gennets throughe the streates, and weare red hattes and crimse robes: to signifye (sayth Parisius) that they are readye to spend their bloud for the Catholicke fayth and the safetie of the people: but as (Platina sayth) for the honour of their estate. Also in that councell Innocentius decreed amonge manye matters that the Pope mighte depose the Emperour. He did greatly fauoure the order of begging friers, and bestowed on them manye priuiledges and benefittes.

The fixte Booke of the

He preferred the Dominicans to dignities Ecclesiasticall: and aduanced the Franciscā to be the Popes confessours: He adopted the White fryers and Augustine friers to be his sonnes: wher as they liued befoze in deserts he brought them into Cities, teachinge them to begge their breade in idlenes. By the helpe of the Dominicans he reformed the rule of the White fryers, mitigated it, and finallye with his blessinge confirmed it that (as the sayd rule sheweth) they should hope to be saued not onely by Christ: He graunted these & the begging fryers lycence to preach, to dispute, and to shryue people. Also he exempted them from all power & iurisdiction of kinges and bishops: whereupon they crammed the worlde full, and chaoked it with their gloses vpon Sentences, decretals, canons, with their commentaries vpon Aristotle, their Sophisms, Repertories, Summaries, Tables, Trinies, Quatrinies, Conclusions, Questions, Distinctions, Quiddities, Quodlibets, Myracles of the dead, Legendaries, Saints liues, Martyrdoms, Visiones, Dreames, Reuelations, Exorsisms, Concordances, Discordances, Varials, perspectiues, Aphorismes, wyth a thousande vaine and combzous pamphlets, full of grosse & deceitful heresyes: and then nothing was counted deuinitye nor lawe, but their fansyes and canons. And in these dayes the worlde was fallen into such grosse blindnesse, ignorance, and barbarousnesse, that not onely knowledge in diuinity, but also other learning was almost decayed, the knowledge of the tongues as Greeke and Hebrew buried in ignoraunce, & though some rubbishe of the latine tongue were left, yet it was rustye, corrupte, and broken stufte, as appeareth yet by theyr wytyngs, & the like barbarousnesse is not in any tongue. But to retorne to Pope Innocent: he canonized diuers, makinge them saincts that for his adnauncement had played the traytours and rebels against theyr owne Princes, as one Edmond Archbishop of Canterbury, and other of sondrye places.

Till the

Uill the time of this Innocentius the 4. (sayth Biblian-
der) it was not an article of sayth, nor a law of the Church
that men should worship the breade and the wyne in þ̄ Sa-
crament: therefore (sayth he) þ̄ Pope as a creatoꝝ broughē
foꝝth a newe God Mauzis by transubstantiation. This
Pope offred to sell to king Henry the thirde of England, þ̄
kingdome of both Sicils to the vse of his sonne Prince Ed-
mond, and yet Conradus kinge thereof was lyuinge. He
bered and polled the Churches of England with mysera-
ble exactions: foꝝ money he maintayned and licensed anye
wickednes amonge the clergye, sufferinge worse matters
in his bastards whereof he had diuers, especiallve one cal-
led VWilliam. One Robert Capito bishop of Lincolne,
had a great controuersye with this Pope, foꝝ he detested &
despyed both in preachinge and wrytinge, the Popes coue-
tousnes, pride and tyrannye. He would not admit one of þ̄
Popes bastardes because he was vnlearned and but a boye
of yeaꝝes, to a canonship of Lincolne, but rebuked þ̄ Pope
foꝝ it in a letter, and withstoode the Popes pollinge & rob-
binge the Realme: and therefore the Pope receyvinge the
sharpe letter from this Robert Grosted, foꝝ anger rayled
not onlve on the bishop, but also brast into these arrogante
wordes against his Prince king Henry the thirde, sayinge
(as Mattheus Parisius testifveth): Is not þ̄ kinge of Eng-
lā our vassel, our slaue, & our page, who may at our plea-
sure to hamper him, put him in prison, & to vtter shame?
And finallye because he coulde not tell howe otherwise to
ease his rancke stomacke against the bishop hee excommu-
nicated him: but he constantlve despyed and despyed his ex-
communicatione euen to the death. He defended in disputa-
cion that þ̄ Pope coulde do nothinge against iustice & truth,
and that he was worse then Lucifer and Antichrist: at the
length beinge cited to appeare in þ̄ court, and condemned
by the Pope wrongfullve, he appealed to the iudgemente
of Chryste. This good bishop after he had detected much

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of the Popes treachery, before his death uttered these two
Verses applying them against the Pope.

Eius luxurię meretrix non sufficit omnis,

Eius auaricię totus non sufficit orbis.

One concubine could not suffice

his burning lust to quenche,

Not yet his hunger after golde,

one world serude not to stench.

Also this bishoppe by diligent searche tryed it that this
Pope and his clarkes had in reuenewes out of Englands
aboue iii. score and tenne thousande markes, where as the
reuenewes of the Crowne came not to 30. thousand. Ce-
strensis in his seuenth booke wytteth, that when this bi-
shop of Lincolne dyed, a voyce was heard in þe Popes court
sayinge Veni miser in iudiciũ dei, that is Come thou vretch
to be iudged of God. And that the Pope was found deade in
his bedde the next daye, and a blew stroke in his bodye as
if he had beene beaten wyth a staffe. This was done An-
no 1253. he being at Naples and loking soone after to haue
enjoyed the whole kingdome of Sicill, where he lyeth bu-
ryed. Thaddition to Vspersensis sheweth, that the yere
before, as the Pope was going from Liõs to Millen, these
straunge tokens happened: certaine bloudy cloudes were
seene in the ayre, & streames of bloud gusheth out of breade
as oute of wounded bodyes. After his death the seate was
voide two yeres.

124 Alexander the fourth.

189.

o wad. 4th.

Alexander the fourth borne in Campania, being Cardi-
nall of Hostia succeeded Innocent. He persecuted Ece-
linus of Runcan, and Manfred king of Sicill, because they
had beene ennemyes to the former Popes: thus he began
his raigne. And first he craftely admonished them not to
stande against the dignitie of the Church in anye point, &
before

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Before he gaue them this charge, he had prouided his army
 in a readinesse meaning to course them if they should seeke
 to preuent him and his Cardinals of the kingdome of Si-
 cill: yet these Princes very couragiouslye with an oast of
 Saracens and other, fearinge not the Popes threates, did
 set vppon his army at vnawares euen in a trench ere they
 wist, and partly slue them, partly toke them prisoners. In
 the meane while Pope Alexander goinge to Anagnia ex-
 communicated Manfred, and sent a Cardinal called Octa-
 uian to Naples, to make the Neapolitans to stand faithfull
 to him against Manfred, promysing speedely to bring ayde
 to all Campania and to the Neapolitans: but Manfred
 not pacified with troubling Naples did also moue factions
 in Hetruria, but chiefly in Florence, where he brought in
 the Guelphis againe, who euer were at deadly foode with
 the Gibelines. Thus was al Italy in a myserable vproze,
 toyne in sonder with cruell and saluage warre. But Man-
 fred hauing poysoned Conrad king of Sicill, was proclay-
 med kinge at Panorme, and with an armye of hyed soul-
 diours, he ouerthrew the Popes Legat with great slaugh-
 ter. This Pope sent one Rustand Legate into Englande
 Anno 1255. to gather vp the tenthes in Englande, Scot-
 land, & Irelād, to warre against Manfred. And saith Mat-
 theus Parisius) manye mischiefes detestable, issued from þ
 burning fountayne of Rome in those dayes, to the destruc-
 tion of manye: for after the begginge fryers had preached
 the power of þ Crosse, he required infinite sommes of mo-
 nyne, the exaction of the Pope was such (sayth he) that the
 like hath not bene heard. Whereupon Fulck bishop of Lō-
 don sayd with great grieve: Ere I giue my consent to op-
 presse the Church vvith such iniurye, seruitude and bon-
 dage, surely I will first loose my head: for although that
 Courte hath often in times past pinched euen to the bone
 the faithfull flocke of Christ, yet it neuer wōded in such
 deadlye sort all, and euery one of Christes seruants, as it
 did this

The sixte booke of the

did this yeare and the yeare following &c. The money þ was gathered for the holy land was transposed into Apulia against Chistians, and (sayth Mattheus) vnninete mē are made gouernours of noble Churches, the prelates are sould as oxen and asses, this is the extreame point of seruitude &c. About this time the said Rustand the Popes Legate being Prebendary of Paules Church in Lodon dyed beyond the sea, king Henry the third hearing therof gaue the same prebend to one Iohn Crakehale his chaplein, but after the sayde Crakehale had full possession thereof, came one Iohn Grasse from Rome, wyth the Popes embulled letter to chalenge the sayde luyng: Hereupon the matter being in controuersye, it was brought before Boniface bishop of Canterbury, who finding that the Popes gift was dated before the kinges, dispossessed the Englishman and inuested the Popes man, which was taken so in despite by certaine repynning to see the Pope and his Italian priests in this and all such cases to beare moze sway then þ king, and to reape all commodities from the kinge and his subjects, that the said Itallā and a cōpanion of his were murdered in a thronge, by whom no man knewe.

Rustand in a conuocation at London, alleaged that all Churches were þ Popes, to whom one Leonard an Englishman answered modestly: yea sir in tuition, not in fruition, to defend not to expende. Seuell bishop of Worke by þ example of the former bishop of Lincolne, did likewise withstande this Pope Alexander, and despyed him by letter to leaue of his wonted polling, & according to Peters example to feede the sheepe, not to flece them, not to flea them, not vnbowel them, neither as a wolfe deuoure them. Further it followeth in the sayd Mattheus, that the Pope sente yet other Legates into England, namelye Arlot & Mansuet minorite fryers, who had power to pardon for money eyther lyers, forswearers, vowbreakers, adulterers, and Sodomits, traytors, popsoners, murderers, and
all

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all suche : Whereuppon a certaine woman an anchoresse
in S. Albons abbey had this terrible vision, she heard an
old man of graue countenaunce crye thze times VVo, wo,
to all that dwel on the earth, and then faded away againe.

Anno 1258. Richard Earle of Cornewall sonne to king
Iohn of Englañd was chose king of Almany for his great
treasure, and the Pope procured that he was chosen Em-
perour, but he did that closely, because he had likewise for
the same matter, taken a bzibe of Alphonfus kinge of
Spaine : Whereuppon a certaine Poet made this Verse.

Nummus ait pro me, nubet Cornubia Rome,

Thus money sayth for loue of me,

Cornewal with Rome shal lincked be.

Beside these shiftes made for money, this Pope Alexā-
der bled another notozious knacke, he abusing & deluding
the simplicitie of the king of England, made him beleue
that he would make his sonne Edmond king of Apulia, if
hee woulde sustaine the charges thereof to maintaine the
warres appertayning to it: wherupon the king caused his
sonne forthwith to be proclaymed king of Apulia, and sent
to the Pope all the treasure and riches that he could make
in his Realme. And thus was the king and his sonne delu-
ded, and the Realme wonderfullie impouerished by the
Popes craft. It were to long to discouer all the super-
stitious & wicked deuises of this Pope, who at length go-
ing to Viterbium Anno 1262. to make peace betweene the
Genewaies & Venetians according to his owne fantasie, and
because he coulde not haue his will therein, he dyed there
for anger.

125. Vrban the fourth.

VRban the fourth bozne in Fraunce, and as some saye
was first called Pantaleon being patriarch of Hieru-
salem. As soone as he was Pope by and by he commaunded
souldiours

The sixte booke of the

souldours out of Fraunce to subdue Manfred the enemy
of the Church: & for the furtherance thereof hee requested
Lewes kinge of Fraunce to send his brother Charles & the
Earle of Antegonor wth an oast into Italye, and made him
kinge of both Sicils. After many conflictes & said Charles
ouer came and slue Manfred at Beneuent, and receyued of
the Pope against all lawe and right the kingdome of Sicill wth
the dukedome of Calabrie and Apulia, whereuppon arose
many great slaughters. While this Pope was frō Rome
at Pruse, & Romaynes coueting their olde libertyes made
a newe kinde of officers, callinge them Branderefies, who
had power of life and death in their handes: they chose one
Brācaleo a priuate parson of Bononia to be Senatour, whō
banished late before they restored. But touching Vrban he
was not much more then this that he did, sauinge that hee
ordayned an holpe daye, namelpe Corpus Christi daye, the
fifte day after Trinite soday, vpon this occasion as some
(and most likelp) do write, namelpe Arnold Bosfro, & Pe-
terus Præmonstratensis. Anno 1264. (as they saye) a cer-
taine woman called Eue in a Religious house in Leodia,
with whom the Pope in tyme past had beene well acquai-
nted, had a reuelacion which she signified by wytyng to the
Pope, beseeching him that the sayd day might be kept ho-
lye in the honour of the Sacrament of the altar, to whom
the Pope according to her desire, returned his aunswere
with this Bull to confirme the holy daye,

The Bull of Pope Vrban to Eue the Anchorette for the establi- shing of the holy day called Cor- pus Christi daye.

Bishop Vrban seruaunt to the seruauntes of God, sendeth greeting and apostolicall bleshing to Eue our be-
loued daughter in Christe, VVe know O daughter, that
thy

thy soule hath longed with greate desire, that a solemne feast day might be appointed for the bodye of oure Lord Iesus Christ, in Gods Church to be celebrate of all faithfull Christians for euer. And therefore for thy ioyewe signifie vnto thee, that we haue thought it good for the establishing of the catholicke faith, that beside the dailye remembraunce which the Church maketh of so wonderfull a Sacrament, there should be more special and solemner recorde, appointing a certaine daye for it, namelye the fiftē daye after VVhitsonyde next ensuinge, that on the said daye the faithfull flocke do gather together to the Churches deuoutlye and effectuallye, and let that daye be to all Christiā ioyfull with new holines, and holye with much ioye, as is more set out in our apostolicall letters, sente for this cause through the world. And know ye that we haue caused this feast daye to be solemnized with all oure brethren Cardinals, bishops and archbishops, and other prelates then being at Rome, to giue example of celebratinge the same to all that shal see or vnderstand the same. Therefore let thy soule magnifye the Lorde, and thy spirite reioyce in God thy sauour, for thine eyes haue seene his saluation, which we haue prepared before the face of al people. Moreouer reioyce because almighty God hath giuen the thy hartes desire, and the fulnes of the heavenly grace hath not disapointed the of the will of thy lippes &c.

This Vrhan sate more then threē yeaeres betweene the Guelphes & Gibelines, and prouoked their quarrels to be tryed by the edge of the sword, to the confusion of manye through Italye. He being on a time vphrayed that he was of base linage, answered that no mā was noble by byrth, but that to be made noble by vertue is true nobility; finallye beinge at Pruse because in great attemptes he had not his desired successe, he dyed for grieve. Masseus sayth that a blazing starre appeared threē nights before the death of this Pope, and ceased the same night that he dyed.

The sixte booke of the

126 Clemens the fourth.

191

Clemens þ fourth called befoze Gui Fulcodius bozne in Narbonie, ere he came to be Pope was a marved man, and had 3. childzen by his wyfe, a sonne & two daughters. He (as his pꝛedecessour began) continued in shedding of blood : he sent foꝝ Charles Earle of Angeow to bzing an armye into Italye where he slew Manfred, and was made kinge of Sicill and Hierusalem, but vppon this condiction that he should paye yeaelye to the Pope foꝛtye thousande Crownes. This bargaine beinge made betweene them, great slaughter & bloodshed was committed in diuers places, foꝝ the said Pope betrayed Conradinus sonne to Conradus kinge of Sicill, and inheritour of the kingdomes to þ foꝛmer Charles, so that as he passed thꝛough the fieldes of Viterbie wíth an oast of Germaynes, wher his abode was at that time, the Pope by report sayd : that the sayd Conradinus was as a lambe brought to the slaughter, shewing therby that he was of counsell to the treason. Afterward when he foughte wíth Charles about Naples, & at the first conflict had sufficient victoꝛy, yet then the treason reuealing it selfe, Conradinus & Frederick duke of Austria were taken : & being myserabyle vsed in their captiuitye mocked and flouted, were in the ende beheaded by the Popes commaundement, because Conradinus claymed the kingdome which his auncetours possessed. Thus the kingdome of Naples came into the hand of the Frenchmen, and þ dukedome of Sweuia decayed and came to nought by þ wickednes of þ Pope. In the time of this Clemens one Octobon^r a Legate of his comminge into England, enrolled to perpetuall memoꝛye the valuation of all Churches in the Realme so narrowly as he could possibyle gather the certaintye. Clemens dyed at Viterbium Anno 1270. & was buryed amonge the Dominickes, and the seate was voyde two yeaeres.

127 Grego.

127. Gregorie the tenth.

Gregorie the tenth bozne in Placentia in Lombardye, of the house of the countesse of Millen, was first called Theobaldus. He being an archdeacon, after the Cardinals disention (which had lasted almost two yeres) was ended, was chosen Pope: of whose election Iohn Cardinall of Portua wrote these Verses.

192

Papatus munus tulit archidiaconus vnus,
Quem patrem patrum fecit discordia fratrum,
One archdeacon against his hope,
by chaunce obtayned to be Pope,
The farringe of bethzen caused the rather,
that he was created of them the father.

This Pope amonge other thinges made peace betwene the Genewaies and Venetians: He excommunicated the Florentines for inuadinge such townes as belonged to the Popeship. Afterward he held a councel at Lions in Fraunce to the which came Michael Palæologus Emperour of Greece, to reason of the opinions of the Church of Rome, for xii. of his auncetours had in times past conferred with them, and euer departed dissentinge from them. In this councell was decreed that the Pope beinge dead, the Cardinals should be shut vp in a certaine clolet without meate or drinke, till with one consente they should agree vppon choise of another. He made many decrees for the helping of the Holy land, and the maintayninge of Religious mē. Many noble and great parsonages both kinges & Cardes, made themselves apparell with the Crosse on it, to go the voyage to Hierusalem, to whom the Pope verie craftely, to further their purpose promised to come visit them there. He aduanced diuers of the begging fryers to greate Ecclesiasticall dignities, as to bishoprikes, archbishoprikes and Cardinalships. After the Emperre had bene voyde
a longe

The sixte booke of the

a long tme, at y length he made Rodolph Earle of Ham-
boroughe Emperour, because he shoulde maintaine ciuill
discention: and after y Alphonfus kinge of Castile had be-
stowed houghe summes of money in hope to be Emperour,
(especially the duke of Cornewail being dead) y Pope ap-
peased him with wordes enoughe, but no recompence in
money toward his charges. This Rodolph after he was
chosen was charged by the electours that he shoulde go to
Rome within a yeaere to receiue the Crowne of the Pope,
yet he neuer did it, excusing himselfe with pretence of pri-
uate affayres: & vbled to sape oftentimes amonge his fren-
des, that the footinge of the Emperours goinge into Ita-
lye seemed glozious & triūphant: but in their returne out
of Italye wretched, myserable, & ful of sorrow. Alluding
to the fable of the Foxe, who being sent for to come to visit
the sicke Lion, made aunswere that he perceyued y foote-
steps of many beastes goinge into the Lions denne, but he
could finde fewe or none comming from it. But Rodolph
sente his vicegerent into Italye whom the Cities for the
most part receyued: but the Pope returninge to Rome &
iourneying hard by the Florentines, would not yet absolue
them of their excommunication which had lasted almost 3.
yeares. At length he came to Aretium Anno 1275. & dyed
in his iourney in the fift yeaere of his Popeship & is buried
there, and neuer came to Rome nor sawe it.

128. Innocentius the fiste.

193

*Rodolphus pri-
matus*
Innocentius the fift bozne in Burgundie a dominican in
profession, was chosen by the Cardinals at Aretiu: who
beinge chosen Pope and crowned in S. Peters Church,
went about to establisth peace in Italye. Therefore he sent
great Embassadors, who shoulde compell the Hetrurians
(entendinge to destroye the Pisans) to take peace: also the
Venetians and Genewaies being at deadly enmitye, to fall
to vnitye

to bñtye vpon perill of his curse. Also he procured þ̄ Cin-
balladours of Charles king of Sicill to be present at þ̄ peace
makinge, the better to countenaunce his doinges: the He-
trurians obeyed, and especially the Florentines, and there-
foze the Pope did absolue them from the excommunicatiō
of Gregorie: But the Genewaies and Venetians cōtinued
notwithstanding the slaughter of each other, whcm yet In-
nocentius had broughte to his purpose if he had liued, he
purposed it so earnestly. He dyed the same yeare that Gre-
gorie dyed, in the second daye after he had raigned vi. mon-
thes. This Pope (sayth Platina) did not a litle offende se-
cular priestes, because at Viterbium he did determine the
dominicās should enioye the tombe of Clemens the fourth,
foz which they and the secular priestes had longe beene at
sharpe debate.

129. Hadrian the fiste.

HAdrian the fiste a Genewaie bozne befoze called O-
thobonus, was made Pope in Lateran porche: this mā
was nephewe to Innocentius the fourth, and made Car-
dinall of S. Hadrian by him, and sent into England as Le-
gate to gather vñ the Popes money. But while he wente
about to appease strife betwene the kinge & his barons,
thereby to worke his owne matters moze quietly, he was
put into prison by the Citizens of London, and at length
deliuered againe. Anno 1266. In a great trayne of bishops
and priestes, he helde one counsell at Northampton and a-
nother at London; where after he had dispatched his mat-
ters touchinge papistr̄e accordyng to his owne minde, he
made lawes whereby England did longe after maintaine
Papistr̄e. Also he denounced all those bishops to be wic-
ked, who had taken parte with the Princes against kinge
Henry the third, and yet those same bishops were partlye
absolued by him for money, partlye compelled to go for ab-
solution

absolution to the Pope. This Hadrian as sone as he was made Pope went forth with to Viterbium, & sente for Rodolphe the Emperour into Italye, to breake the power of Charles kinge of Sicill: this Charles is he whom againste law and righte he had aduanced befoze, who then ruled all at Rome according to his luste. But Rodolph beinge troubled with the Bohemian warre, could not satisfie the Popes desire: but Charles meaning to eschue the mallice, transported all the power of his armie into Achaia, purposinge to make a waie to attaine to the Emprye of Constantinople. Hadrian (sayth Platina) purposed to make the gouernemente of the Church to be safer from oppressours, & to alter the constitutiō of Gregory his predecessour, touchinge the restraint of the Cardinals for the election of the Pope. He dyed at Viterbium ere he were consecrate Pope 40. dayes after his election.

130. Iohn the xxij.

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Iohn the xxij. a Portingale boine & a Whision by profession called befoze Peter Portingale, was made Pope beinge first bishop of Tusculan. This man although he were counted very well learned, yet for want of skill in gouernment, & infirmitie in his maners (sayth Platina) did more hurt and dishonour to the Popeship then good. For he did many thinges that seemed to be both of a foolish and light minde: and was to be praysed in this thinge onelye, that he succoured with money and Ecclesiasticall lynes ponge men that were toward in learninge, & especiall the poorest. At this time the Venetians spoyled the Anconitās, because they vsunge traffique into Dalmatia woulde paye them no tribute: & yet the Pope woulde not defende them as he ought to do, beinge tributaryes to the Church: and though in words he were hasty, yet in his doinges a slouggarde and dastard. The Anconitans therfore beinge destitute

tute of the Popes ayde, gathering themselves together, brast out of the Citie vppon the Venetians besieging it, & braue them awaye with great damage. But the Pope ha-
singe the aduise of Iohn Caietan who the ruled all, because
by his ayde he came to be Pope, he sent his Embassadours
booth to Michael Paleologus, & the kinges of the West, to
moue them in his name to make peace amōge themselves,
and to prouide to send their powers against the Sarracens:
which if Paleologus would not do & keepe the bnitye pro-
mised, he woulde giue his Emppye from him to Charles
kinge of Sicill. He prophesied by the course of the starres
that he him selfe should liue longe, and tould this to euery
man in his vanitye, as one whose wante of discretion was
euidēt to euery man. But behould while he thus baunted
his cunninge in prophecyinge and constellattons, openlye
in a certaine chamber which for his pleasure hee had buil-
ded in his Pallace at Viterbium the fourth day after fell
downe sodainlye Anno 1277. After this ruine wherein he
perished myserablye, he was founde the seventh day after
hauinge raigned viii. monthes. Valerius called the place
which fell downe Gamesters hall, and Stella calleth it the
precious Chamber, for the Pope had builded it so gorge-
ouslye for his pleasure. After his death the seate was voide
through great contention vi. monthes.

129. Nicolas the thirde.

Nicolas the thirde a Romaine, called first Iohn Caietan,
after vi. monthes with great discention and brauling
of the Cardinals obtayned the seate. Charles king of Sicil
was as Senatour president in their consistorye, who was
very vrgent to choose some Frenchman Pope: and there-
fore this Nicolas hauing gotten the place, purposinge to a-
bate the power of Charles toke from him the Vicarship of
Hetruria, & filled Italye full of broyles. And for his owne

And

Lucra

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Inere hee perswaded Peter kinge of Aragon to clayme the kingdome of Sicill, sayinge that it belonged to him, by the inheritaunce of his wyfe Constance, which liked Peter: but note the sequeale. Peter with a great nauye went to Sardinia, and there wayted whē some motions should arise in Sicill, for the Sicillians making a conspiracy against Charles and the Frenchmen, appointed a daye that as soone as at eueninge a bell should be could, the Frenchmen should be forthwith murdered both man woman & child, where in they were so cruell y they slue euen women with child. But this horrible deede was not doone vnder Pope Nicolas, but in the time of his successour Martin the fourth. Also this Nicolas toke to himselfe y Senatourship, which Clement the fourth had bestowed on Charles: and forbade for euer that any Prince or kinge should be so hardy to desire or take vppon him that dignitie. By his falsehoode it came to passe that Flaunders, & Bononia, & the royaltie of Rauenna, which longe time were vnder the Emperour, became subiect to the Pope. Amonge other buildinges y he made aboute Rome, he enclosed a warrante of hares in hye walles, wherein euen in his Popeship he vsed often to hunt. He bestowed syluer cases for the Apostles heades: he was repproued of many for making his nephewe Berthold Earle of Romundiala, & for another of his nephewes beinge a Dominican & Cardinall because he sente him Embassadour into Hetruria. For Platina and Stella and other complaine that he loued his kindred to well, so that he bestowed withoute lawe on them that which he had filched frō other: for he toke perforce from some nobles of Rome, certaine Castels and bestowed them on his freindes. He made the Gibelines being seditious mē magistrats at his owne lust in Florence and els where, to defende and maintaine his tyrannye. Also he purposed to make two kinges of the stocke of Vrsines, the one in Lombardy the other in Hetrury, but while he purposed this he dyed suddenly of
an

an Apoplexie, without speakinge any worde Anno 1281. in the fourth yeare of his Popeship, and yet it was thoughte by his goode complexion he should haue liued much longer. Some saye that one foretolde the death of this Pope by þe rypplinge of the riuer Tiber, which then happened. The report is that of a concubine he begat a sonne that had hayre and clawes like a beare: it is written in Iohn Noucomagus in illustrationibus Bedæ.

130. Martin the fourth.

Martin the fourth a Frenchman called before Simon, was nexte made Pope by the Cardinals of Fraunce, who then were the greater nomber. He woulde not be Crowned at Viterbium, because he thoughte that Citie was excommunicated, because they had made a tumult against the Cardinals, for the Viterbians entring into the consistoꝝe apprehended the Cardinals, and put them in prison, dꝛyuinge out and conteinnyng the house of Vrsins: therefore Martin going to an olde towne called Oruietus, did there keppe all his solennitie, & made viii. Cardinals the same daye to strengthen his power. Also hee did not onelye entertaine curtesoulye kinge Charles comminge to him, but also restozed to him the dignitie of Senatoꝝship which Pope Nicolas had taken frō him: which thinge displeased many, because it should make seditiō in the Citie, the Vrsine being now returned and their ennemyes dꝛiue out: for Charles for the hatred conceyued against Nicolas, was soꝛe bent against the Vrsines. But Pope Martin meaninge to worke warelye, did much set by Matthew de Aquisporta a Franciscā, of the house of þe Vrsines, a Cardinal & bishop of Portua. He excommunicated Peter king of Aragon, who went about to inuade þe kingdome of Sicil wth his nauy against Charles: also he gaue his kingdome for a booty to one that did desire to enioy it: He released his sub-

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sectes from their allegeaunce, callinge him an vsurper of Church goodes. But Peter bespyng all this did by the helpe of Paleologus obtaine the kingdome of Sicill: the Sicilians also beinge able no longer to sustayne the pride & lust of the Frenchmē, at the perswasion of Iohn Prochita, conspired against Charles, and ringinge the belles, did at once without anye regarde murder all the Frenchmen. Pope Martin amonge other thinges graunted to the Romaines libertye to chose two Senatours of the nobilitye, and excommunicated Paleologus. He made warre against the Forolinians. He bestowed great ppyledges vpon the begging fryers: and as he was taking his accustomed recreation with his chapleins (as Carfulan testifyeth) a certaine secrete disease came vppon him, which after hee had sayd it panged him extreamlye, he dyed Anno 1285. and yet the Physicions coulde finde no token of death in him. Some write that this Pope in the first yeare of his Pope-ship, receyued into his familiarity the concubine of his predecessour Nicolas: but to auoyde the like chaunce that his childe (if he shoulde haue anye by her) might not be like a beare, he commaunded all beares which were painted in his Pallace by a Pope that was of Vrsine house, to be taken awaye or blotted oute, to auoyde in his concubine the sight thereof, which he thoughte wrought great effecte in conception.

131. Honorius the fourth.

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Honorius the fourth a Romaine of a noble familye was afore called Iacob, was next made Pope. He had a brother called Pandulphus a worthy man who at that time was Senatour in Rome, who did sharply execute lawes against fensers, theeves, and murderers. Honorius excommunicated Peter king of Aragon, because he helde at that time the kingdome of Sicill against Charles, & confirmed

firmes the curses and edict of Pope Martin, because for þ
Popes lucre he woulde not leaue the kingdome. Also he
raysted terrible warre against Gui Feltro who helde the
towne Flaminia, and ouercomminge him, against all law
and righte by tyrannye subdued the towne to Rome. Also
he confirmed the sect of Augustine fryers which was re-
fused at Paris, but withstode by manye. Also he appoin-
ted to the Carmelites, that puttinge of their riche robes,
they shoulde weare white weedes, and commaunded they
shoulde be called our Ladyes bryethren. After which he died
quicklye Anno 1288. in the second yeare of his Popeship.
The seat after this was voyde x. monthes for pestilences
and earthquakes. This Pope was much troubled wyth
the goutte, both in his handes and his feete, so that he was
fayne to make certaine instruments fit for the purpose to
saye masse. The Grecians in his time forsakinge papistrye
returned to their old sayth.

132. Nicolas the fourth.

Nicolas the fourth a Franciscane fryer bozne in Picene,
after tenne monthes was chosen Pope, at which time
the Cardinals did not yet agree vppon one. This Pope
(sayth Platina) loued all men a like, and thoughte that he
ought no more dutye to his kindred then to other. He did
nothinge of any great waight, but busyed himselfe in erec-
tinge superstitious buildinges, and makinge newe ceremo-
nyes aboute fryers and monkes, which are not worth the
menconing: finallye he seing Rome sore tormoyled in his
time with ciuill discensions, burninges, slaughters & spoy-
linges, dyed for very grieve and sorow thereof Anno 1291.
He beinge deade the Cardinals wente to Peruse, that they
might vse the more libertye in choosinge a newe Pope: and
yet they iarred so bitterly among them selues two yeares
and 3. monthes, that they could neuer agree in y election,

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133. Celestine the fift.

198. **C**elestine the fift bozne at Esernia beside Sulmo, by profession an Anchoze called befoze Peter Moronens, after the Cardinals had scoulded two yeaeres, he by the procurement of Charles the seconde kinge of Naples and the latine Cardinals was chosen Pope, who as sone as he was created went to Apulia, & callinge all the Cardinals together, he created xii. newe Cardinals wherof two were Eremites. Ptolomeus Lucensis wyrteth, that at his Coronation were two hundred Thousande men: because (sayth Massæus) at the first time he sate in Consistory, he went about exactly to refozme the Church of Rome & the clergy mighte be an example to other, he purchased such hatred that he doated & was a foole. Thereupon one of the clergy called Benedict, hyed one to set throughe an hoole in þ wall of the Popes chamber a greate hollow troncke, and throughe the same shoulde make an hydeous noyse manye nightes together, (as if it had beene the voyce of an Angell frō heauen) saying in the night time: Celestine, Celestine, giue ouer thy charge, for it is aboue thy habilitie. Beside this diuers perswaded him to giue ouer for his owne safetye. Kinge Charles vnderstanding of this spake with the Pope, desiringe him as earnestlye as he could, not to forsake that dignitie, which came to him by the grace of God. But he gaue this answeare: I will do as it pleaseth God. And returning from Naples from the kinge, & perceyuing he coulde not be quiet, hee gaue ouer the Pope ship on S. Lukes eue, and made haste to go liue an Eremites life in þ desert, sayth Massæus: but first of all he made a decree with the consent of al, that the Pope might yeld vp his dignitie. But Boniface who had thus beguiled the simple man, and now gat to be his successour, fearing least þ people woulde followe the same Celestine as Pope, & desyre him, he therefore put Celestine in close prison till he dyed, Anno 1292.

the x.

the x. daye of Maye after he had raigned one yere and five monthes. Of this Celestine sprang a secte of monkes called Celestinians.

134. Boniface the eight.

Boniface the eight bozne in Campania called before Benedict Caietan beinge chiefe counsellour to Celestine, was set vp in his steade by a straunge kinde of treason at Naples. This Boniface while he was Cardinall of S. Martines in the mounete, did so hunger after the Popeship that he spared no falsehood nor ambitious meanes y might further his desire. He was so proude that he did almost disdain all men. And boyling thus wyth heate of ambition, he suborned (as is sayd before) certaine who should come in the night tyme, and wyth a still and straunge voyce in the Chamber of Celestine as it were from heauen perswade him (beinge a very simple man of himselfe) to yelde vp the Popeship if hee woulde be saued: which in the ende was brought to passe. But Boniface vsurping by craft against all right the Popeship, apprehending the sillie man Celestine (who was departing from Rome to some wildernes there to ende his life) put him in perpetuall prison: and yet (as Marius witnesseth) he professed he did it not for hatred against Celestine, but least the auctours of sedition shold make him their head, to trouble & disquiet the peace of the Church. And thus this vnthanckeful Boniface was not contented onely to delude pooze Celestine, and to beguile him of his dignity, but furthermore to cause the simple soule as if he had bene a malefactor, to dye for thought in prison. After this Boniface began to exercise such crueltye & he seemed to be another Nero: he sente for certaine Cardinals to come vnto him, but they beinge terrifyed w his falsehood and rigour, durst not come to him, and thereupon they were proclaymed scismatickes by him, and de-

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ppriued not onelye of their benefices and such dignities as they had receyued of Popes, but also were berefte of all their landes, toiwnes and goodes which they had by inheritance. Furthermore he gathered an armie, and pursued them with the Columinians and as many of the Gibelines as he met withall in any place. He destroyed & spoiled all mens places whether soeuer they fled: whereupon many of them seeing they might be safe in no place, fled into woodes and forrestes and taried there, other some of the most noble houses of Italye, after they had euen in maner of wild beastes ranged longe aboute the Sea Shore, did at length depart from Italye wyth saluage Pyzates and rovers: for they trusted more the barbarous Pyzates then this churlishe Boniface. He hated y Gibelines with such rancour, that in persecuting them he heard saye that some of them were fled to the Genewaies, & therupon he boasted thether to destroy them vtterly, & to roote out y very name of them vpon earth. And when vpon A Thursdaye he should according to the superstitious vse crosse al commets on the forheade with ashes, and saye vnto them thus: Remember man that thou art ashes, and to ashes thou shalt returne. Upon the same day & for the same cause, the archbishop of Porchet (who was a Gibeline) came vnto him, & kneelinge downe vnto the Pope put of his cappe, to haue the ashes put on his head, whō when Boniface had espyed, beinge neither ashamed for the time, nor the place, nor the people present, vttered his rancour towarde the bishoppe most shamefullie. For takinge vp an handfull of ashes, he threwe them spitefullie in the eyes of the bishop, sayinge reprochfullie wyth malicious chaunge of woordes: Remember man thou arte a Gibeline, and to the Gibelines thou shalt returne. And beside this depriued him of his archbishopricke, though in the ende he restored it.

In his time were great and cruell warres betwene the Sicilians and Robert duke of Calabria, which wroughte much

much mischiefe to all Italye, and yet the Pope being oftentimes requested thereunto, would neuer with his auctoritie steppe in betwene them to pacifye the matter. But by the prouidence of God, they that befoze fled out of Italye with the rousers, arriued in Italye againe, and gathering together a fewe (who fled and lurked here & there for feare of the rage of Boniface) came to Anagnia, & ere the Pope mistrusted any such matter, they bzast open the gates vpon him, apprehended him, and bzought him to Rome, where frettinge and raginge in a great agonye most desperatlye for the space of xxx. dayes, thzoughe the extremitie of his malady, he dyed myserablye Anno 1304.

This Pope sent a commaundement to the king of England, charging him not to molest Scotland (as he did then) anye longer, because the Scottes were a priuiledged people belonging to his Chappell: but the kinge stoode stoutlye in the defence of his righte and quarrell, and claymed it as his right & not the Popes. After this the Pope moued kinge Edward to warre vppon the Frenche kinge because he had offended the Pope, but the kinge would not be so abused by him. After this when the kinge had bestowed the bishopricke of Canterbury vpon Robert Burnel bishop of Bath, the Pope in spite of his teeth did not onely place another called Iohn Peccam, but also sent downe his Bull to the spirituall men of England, for their discharge, not to paye one peny tribute to the kinge in any case, to his no small trouble: for vpon this the most of them were at defiance with the kinge and his Parliamente, especiallye the bishop of Canterbury. This is that Pope of whom it was comonlye said: He entred like a foxe, he raigned like a Lion, he died like a dogge. He thinking that kingdomes and Empires were all in his owne hande, did vsurpe the aucthority of both swordes, & would be counted the Lord of all the world. He gaue sentence y vnlesse kinges would receiue their kingdomes at his hand, they should be accursed, and

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sed, and oughte to be deposed. He excommunicated Philip kinge of Fraunce, because he would not suffer the treasure of his Realme to be transported oute to Rome: he cursed both him and his to the fourth generation. Also he would not confirme Albertus to be Emperour (whom befoze he had thzee or foure times reiected) untill he would inuade Fraunce, and depose king Philip. He maintayned the discord that was in Italye, and purposed to nourishe them continuallye. He forbad that the clergye should paye anye tribute to their Princes without his commaundement. He boasted that he bare the keyes of heauē, and published this Canon that he oughte to be iudged of none, althoughe hee shoulde drawe thousandes of soules to hell with him. He was the first that deuised the Iubelye, according to the Iewishe tradition. He gaue full remission of sinnes and pardons to all that shoulde come on pilgrimage to Rome. At the first daye of Iubelei hee pranked himselfe gorgeously in his pontificalibus. The seconde daye he being arrayed most royallye, with Emperiall insignes, commaunded a naked sword to be caried befoze him, and said with a loude voice: Ecce potestatem vtriusq; gladij: Lo here is the power of both swordes. Finallye he being (as is said) apprehended, and offeringe rather his head to be cut of then he would yelde by his Papacye, those conditions beinge put to him: his house was first spoyled of so much treasure, y as it is reported all the kinges of the earth together were not able to make so much oute of theyr treasure, as was caried oute of his Pallace, and from thzee Cardinals and a Harquesse that were with him. Then afterward he was set vpon an unbzoken coult with his face to the horse taple, and so caused to ride a gallop & iaunted til he were breathlesse, and then was he imprisoned and there almost pined, by kinge Philips souldiours of Fraunce, till the people of the towne of Aragon where he was did releue him, and yet neuer thelesse for thought of this misery and losse, he dyed.

He be.

He bestowed on S. Peters Pallace a chayme of belles making a sweete and pleasaunt noyse, and encreased the reuennues therof: he yet encreased very much þy priuiledges of the begginge fryers. He doubled þy idolatrous honour of the Apostles, the 4. Euangelistes, and the foure doctours of the Church. He gaue auctorite to þy Ecclesiastical parsons generally in England, to excommunicate the people twise in the yeare. He caused one Hermanus of Ferraria to be taken oute of his graue, and burned xxx. yeaeres after he had beene buryed. He said that to be subiect to the Church of Rome is of the necessitie to saluatiō. He deposed diuers Cardinals: he deuested diuers kinges of their estate: he fostered harlots, he begat diuers bastardes, beside sondrye other leude prances. He sommoned kinge Edward the first to Rome vpon the cōplaint of Robarte VVinchelsey bishop of Canterbury after þy death of Iohn Peccam, both which Archbishops troubled the kinge, as almost all their auncetours from the time of Hildebrand had done to the Princes in their time: forso VVilliam Rufus and Henry the first, were troubled wyth Anselmus Archbishop of Canterbury: Henry the second also with Thomas Becket: King Richard and all England with VVilliam bishop of Elye the Popes Legate: King Iohn with Steuen Langtō bishop of Canterburie: Henry the thirde with Edmonde Archbishop, and now this kinge Edward wyth these two.

The kinge beinge cited to Rome, was there suspended till he had purchased full dearely his absolution: but of the said Peccam this one thing is to be noted, that he caused to be ordayned þy no spirituall mynister should haue any moze benefices thē one, which was also decreed by Octo and Octogonus, the Popes Legates in England at that time.

An Epi-

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An Epistle of Peter Cassiodorus to the Englishmen, reprocuinge the extreame robbery, filching and flauerye vvheryby the Popes spoyled this lande about the yeaere of our Lord 1302. to moue them to shake of the bondage of the Popes ty- rannye, taken out of an ould booke in S. Albons Church.

TO the noble Church of Englande seruing in claye and bricke as
the Ievves did in times past vnder the tyrannic of the Egiptians:
Peter the sonne of Cassiodore a catholike Souldiour and deuoute
champion of Christe, sendeth greeting and wishinge to caste of the
yoke of bondage, and to receiue the revvard of libertie.

To whom shall I compare thee oz to whom shall I liken thee O
daughter Hierusalem: to whom shall I marche thee, O daughter of
Sion? Great is thy perturbation, like vnto the Sea. Thou stitest
alone without comfort all the daye long, thou art confounded and con-
sumed with heauines. Thou art giuen by into the handes of him
from whence thou canst not ryle without helpe of one to lift thee by:
for the Scribes and Pharisees sitting vpon the chayre of Moyses.
the enemyes the Romaynes are as thy heades and rulers, enlarging
their garded phylacteries, a seeking to be enryched with the marowe
of thy bones: laying heauie burdens, and not able to be borne, vpon
thy shoulers and of thy mynistres, and they set thee vnder tribute
(which of old time hast beene free) beyonde all honestye oz measure.
But maruell not therat, for thy mother, which is the ladie of people,
like a wydowe hauinge marped and coupled her selfe to her subiect,
hath appointed him to be thy father, that is to saye, the byshoppe of
Rome, who sheweth no point of any fatherlye loue towards thee, he
magnifyeth and extendeth to the bittermost his authoritie ouer thee:
And by experience declareth himselfe to be the husband of thy mother.
He remembreth oft with himselfe the propheticall saying of the Pro-
phet, and well digesteth the same in the inward parte of his breste.
Take to thee a great booke, and write therein quickly with the pen
of a man, take the spoyle, robbe quickly: But is this it, which the A-
postles sayth, that he was appointed for, where he wyrteth thus: Ca-
nere bishop taken from amonge men, is appointed for men in those
thinges that belonge to the Lorde: not to spoyle, not to laye on them
yearely

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yeaerly taxes, not to kill men, but to offer giftes & sacrifices for sin-
 nes: and to sorowe wyth them, that be ignoraunt and do erre. And
 so we read of Peter the fisher (whose successor he boasteth himselfe to
 be) that after the resurrection of Christ he turned with other Apo-
 stles, to the office of fishing, who when he could take nothing of the
 left syde of the ship, at the bidding of Christ, turned to the right side,
 and drewe to the lande a net full of fishes. Wherefore the profitable
 mynisterye of the Church is to be exercised on the right syde, by the
 which the deuill is overcome, and plentye of soules be lucrified and
 wonne to Christe. But certaynlye the labourer on the left side of the
 ship, is farre otherwys: for in it the fayth stumbleth, heauines bea-
 reth rule, whan that thing that is desired by seekinge, is not founde.
 For who is so foolish to thinke that hee can both at one tyme serue
 God and man, and to satisfye his owne will, or to sticke to the reue-
 lations of flesh and bloud, and to offer worthy giftes to Christ: And
 doubtles, that shepheard that watcheth not for the edifyinge of the
 flocke, prepareth an other way to the rozinge Lyon, and seeking who
 he maye deuoure. And nowe behold, I say, O daughter, the deedes
 of him that is called the father, such as haue not bene hearde of be-
 fore: he dryueth away the good shepheard from the sheepfold, and
 placeth in their steade bishops, to rule, but not to profyte (his ne-
 phewes, collins, and parentes) some that knewe no letters, and other
 some domine and deafe, which vnderstand not the plaine voyce of the
 sheepe, nor curing their wounds that be hurt of the wolues: but like
 hyzelinges pluckinge of the fleeces a pase, and reaping that which o-
 ther men haue sown, whose handes mozeouer be alwayes readye in
 theyr baskets and pouches, but theyr backs are turned from theyr
 burdens. By which thinge it is manifest y the priesthoode is cleane
 chaunged at these dayes, the seruice of God decayed, almes dimi-
 nished and broughte to noughte, the whole deuotion of princes,
 and kinges is banished. Maye not this be thought wonderful in the
 eyes of all men, that where as Christ commaunded tribute to be payd
 to kinges for him & for Peter, he nowe goeth about dominion of his
 stile, to subdue to him, both realmes and princes of realmes (against
 his will, whose Vicar he sayth he is, and who refused the realmes &
 iudgements of this world) which this bishop contrarywys chalenge-
 geth, clayming al that which he in his stile wyrteth to be his. Lacke,
 O daughter, what doth he yet moze against thee: marke, he draweth
 from thee what so euer pleaseth him, and yet he thinketh not himselfe
 content, to haue the tenth part onely of the goodes from thee: except
 he

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he haue also the first frutes of the benefices of the Ministers, wherby he may get a newe patrimony aswell for himselfe as for his kynred, contrary to the godly wyls of the first founders.ouer and besides all this, he inferreth other execrable taxes and stipends for his Legates and messengers, whom he sendeth into England, which not onely take awaye the feeding and clothing of thee and thine, but also teare in peeces like dogges your fleshe and skynnes. I have not this prince be compared to kinge Nabugodonoser, which destroyed the temple of the Lorde, and robbed awaye the siluer and golde vessels thereof: The very same doth this man also: he robbed the mynisters of Gods house, and left destitute of due helpe. In like maner doth he: Truly they be better that are killed with the sword, then they which be pined with hunger: for they are dead straight, but these are wasted with the barrennes of the earth. O daughter, all they that passe by the waye, let them haue pitye and compassion on thee, for there is no sorowe like thy sorowe. For nowe thy face is blacker then coales through much sorowe and weeping, and thou art no more knowen in the streets: thy foresayd ruler hath placed thee in darcknes, and hath giuen thee wormewood and gall to drinke. O Lord heare the sorowe and sighinges of thy people, behold Lord, and descende, for the hart of this foresaid man is more indurate then the hart of Pharaoh. For hee wil not suffer thy people to departe, excepte in the fortitude onely of thy hande. For he scourgeth them, not onely miserablye vpon the earth, but also after theyr death he intendeth to incroche the goodes of Christians vnder the name and title to dye intestate or making no will. Therefore let the chynalrpe of Englande well remember, howe the Frenchmen in times past, directinge their greedy eyes on the Realme of England, laboured with all theyr power howe to brynge the same vnder their sublection. But it is to be feared, least the new deuises and practise of this newe enemye, supply that which hitherto hath beene lackinge in them. For in diminishing of the treasury of the Realme, & spoylinge the Churche goodes: the Realme shalbe brought into such inability, that it shal not be able to helpe it selfe against the enemye. Therefore O daughter and you the mynisters therof, suffer not your selues to be ledde any more into such miserable bondage. Better it is for the wealth of the & thine, that the Christian kinge and the powers of the Realme which haue indued thee with greate benefices, & you also which are indued with their benefices, do labour with all your power how to resist the deuises, conspiracies, arrogancye and pryde, of the foresayd person: who
not for

not for any zeale of God, but for the enriching of his parents, and for his owne hured (exaltinge himselfe like an eagle) by these and such other exactions, goeth about after a new kinde of extorcion to scrape by and deuour all the money and treasure of England. Now least the dissembled simplicitie of the Realme in this behalfe do bring vtter subuersion, and afterwarde be compelled to seeke remedy when it is to late: I beseech the Lord God of hostes to turne away the bale from the hart of that man, and to giue him a contrite and an humble mynde, in such sorte as he maye acknowledge the wayes of the true God, wherby he may be brought out of darckenes, and be enforced to relinquish his old sinister attemptes: and that the vyneyard which the Lord hath plased, may be replenished continually with true preachers of the worde. Let the wordes of the Lord prophesied by the mouth of Ieremye stirre by your mindes to withstand and resist the subtile practises of this man, by the which wordes the Lord speaketh: O thou pastor which hast scattered my people, and hast cast them out of their habitacions, behold I wil come and bisset vpon thee, and vpon the malice of thy studies: neyther shall there be anye of thy seede which shal sit vpon the seate of Dauid, neyther which shall haue power anye moze in Iuda. So that thy nest shall become barren, and vtterly subuerted like Sodomie and Gomor.

And if he beinge terrifyed by these wordes do not leaue of from this which he beginneth, and doth not make restitution of those thinges which he hath receyued: then let all and singular parsons singe for him beinge indurat, to him that seeth al thinges, the Psalm 108. Deus laudem &c. For truly as fauoure, grace, and benenolence, remitteth and neglecteth many thinges: so againe the gentle benignitie of man beinge to much oppressed and greued, seekinge to be deliuered & freed from the same, strueth and searcheth to haue the truth knowen, and casteth of that poke by all meanes possible that greenueth him. &c. Hæc Cassiodorus.

What effecte this letter wrought in them, to whom it was directed, is not in story expressed. This by the sequel may be coniectured, that no reason nor perswasion could preuaile, but that the Pope retayned here still his exactions, what soeuer was said or witten to the contrarie notwithstandinge.

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Albertus primus 135. Benedict the xi.

BENEDICT the xi. bozne in Lombardy called Nicolas, a dominican by profession of obscure parentage (whose father was a sheepeheard,) he after he had beene Cardinall and bishop of Hostia came to be Pope. He was of stature but a dwarfe, and at length waxed bauld, but of an excellēt witte and very eloquent, and therfore in high fauour with Pope Boniface: who as soone as he was created, applyed his minde diligently to asswage all those bzoyles and seditious factions that wasted Italye. Leander Albertus reporteth, that when he was made Pope, his mother came to Perue to see her sonne so exalted, & was apparelled by the Senate that she might come in seemely order to salute him: but he did reprochfullly disdain and would not acknowledge her to be his mother, till she had put on her former apparell againe. Then (quoth he) I knowe this matrone, for shee is my mother. He offered to S. Estorge Church in Millen a challise of siluer of great waight, also a senser and a boxe of frankinsence, siluer candlestickes, & a silken curtein of y^e pyce of an hundred Crownes, & gaue iii. hundred poundes oute of the Popes treasurye to make another curtein about the Sepulcher of one Peter of Verona a dominican fryer. All that he gaue, coste viii. Thousand pounde accordinge to their computacion at Millein. He excommunicated all those that were the apprehenders of Boniface, vntill they had payde for absolution. He receyued into fauoure Iohn and Iames Cardinals of Columna, whom Boniface persecuted. He absolved Philip kinge of Fraunce who was excommunicated. He made thzee Cardinals Nicolas Pratenfis of Hetruria, VVilliam Macklesfeld & Gualter VVinterburne, being Englishmen. After he had appeased those bzoules which his predecessour had procured, he dyed Anno 1305. in y^e fift month of his Pope-ship. The

Ship. The report is that he dyed of popson which was giue him in a figge: Of this Benedict were made these two Verses.

Are nomen habe, Benedic, benefac, Benedicte,
Aut rem peruerte, maledic, malefac, maledicte.

136. Clement the fiste.

Clement the fiste was bozne in Vasco, his father was one Bernard a noble knight, he was first called Bertrad Goth, and was chosen Pope by the Cardinals after much strife at Peruse, he himselfe not beinge there. He agreeing to the election went from Burdigall to Lions, and sent for al the Cardinals, whither they came out of hand: where the Pope translatinge the court of Rome hether into Fraunce Anno 1305. continued still there threescore and ten yeares, to the great damage of the Romaynes. Philip king of Fraunce, and his brother Charles, & Iohn duke of Britaine, were at this Popes Coronation, where duke Iohn & his other mayned in a wall that was owerthrowne by the wonderfull ptease of people, dyed out of hand. Also King Philip was somewhat wounded with the fall therof. And the Pope himselfe in so greate an hurly burly beinge thrust besyde his horse, lost a Carbunckle stone oute of his Miter, valued at fixe Thousande Florences. The pompe & triumph beinge ended, hee made manye Cardinals of the Frenchmen, but none of the Italians, sauing that he restored to Iohn and Iames of Columna their Cardinalships. He sente three Cardinals with Senatours auctorite to Rome, to gouerne it and Italy. He graunted to Frederick king of Sicill, the Isle Sardinia (inhabited of the Saracens) vpon this condition, that as sone as he coulde he should driue out the enemyes and recouer it, but to the vse of the Pope. To these wordes of Platina, Marius hath added this: Clement the fiste (sayth he) because he desired not to serue other

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R

as Chyill

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as Chyſte commaunded his Apoſtles, but to haue Empe-
rours ſerue him, decreed by Canon, y^e the Emperours ap-
pointed in Germany (although they bare y^e name of y^e king
of Romaynes) ſhould yet receiue of the Pope y^e title, right,
and name of Empire: and that the Emperour being dead,
all the time the Empyre ſhould be void, the Pope ſhould
haue iuriſdiction ouer thoſe townes in Italye that are tri-
butaryes to the Emperour. So much of Marius. Cle-
ment being an open whozemonger and maintayner of har-
lots, appointed the Popes Courte to be at Auenio for his
owne pleaſure. He rooted out y^e Jewes called Templars,
in a counsell at Vienna Anno 1311. In the ſame counsell
he decreed that all religious orders exempted ſhoulde be
ſubiect vnder the commō lawes as other were, but the Ci-
ſtercian monks did purchaſe of him to be priuiledged, and
gaue large byibes to him for it. Alſo the Franciſcan friers
offered him fortye Thouſande Florences of golde beſide
other ſiluer, that they might againſt their rule haue a diſ-
penſation for landes and poſſeſſions: the Pope thereupon
willed them to bring the money, & hauing taken aſſurance
for it of certaine marchaunts which they brought, he both
toke the money & tould y^e fryers y^e he would not nor could
not breake S. Francis rule for any money, & thus he be-
guiled y^e fryers. He aduaūced S. Johns knights called y^e
knights of the Roades, becauſe they had won y^e Roades frō
the Saracens. He cōmaunded the maſter of the Tēplars to
be burned wth one of his fellowes at Paris in preſence of y^e
Cardinals, and made certaine decrees to byidle the diſor-
der of the Jewes conſiſcating their goodes. He appointed
puniſhmēt for ſuch of the clergye as ſhould buſye themſel-
ues in ſecular affayres, or be coſtlye apparellled: and depri-
ued monkes of hunting and hauking. He excommunicated
the Venetians, the Florentines and Lucians, and cōfirmēd
Corpus Chriſti daye for an holye daye. He commaunded y^e
the reliques of Sainctes ſhould be reuerentlye honoured.
He gouer.

Pageant of Popes. Fol. 131.

He gouerned Italye by his deputyes two Cardinals: he made Celestine the first a confessor Sainct: finally after diuers decrees of superstition, he dyed of the bloudye fluxe, panged and pained somtyme with a collicke, sometime payned in the guts, the sides and the stomacke, at Rocca Maura a tent vpon Rodanus Anno 1314. His body was carryed to Carpentorate in Vascony: the seate was voyde 3. yeres. This same yeare also dyed Henry Lutsenburg the Emperour, popsoned by a monke called Bernad by the cōspiracy of the Guelphes, because he wēt about to take vpo him by force the kingdome of Sicill, beinge moued thereto by the Sicilians: for this cause the sayd monke (who had long disssembled frendship & good will to the Emperour) wrought his destruction in most unfull and blasphemous manner: For against the good & godlye Emperour should come to receiue the Sacrament of the bodye of Chryste, the cursed monke had prouided & tempered one hoaste w such rancke popson, y the Emperour perceyued forthwith the horrible treason: and yet the godlye Prince as soone as he felt himselfe popsoned, gaue the trayterous monke warning to escape awaye with these woordes: Sir, conuaye your selfe awaye, for if the Dutchmen perceiue this and oure godlye frendes, ye shall dye the death. The monke therefore goinge to Sene, receyued y reward which was promised him, and yet he did not by this treason deliuer his freyerlye brethren, for many of them in Thuscia, Lombardy and other places, both men & houses perished wth fyre and sword. This Pope Clement toke displeasure with the Venetiās, and furiouslye yelded them as a pray and spoyle to all that would make hauocke of them and theirs. They therefore sent to him a noble man of Venice called Dandalus, to sue for sauoure and for the safety of their Citie: and to obtaine pardon this noble Frauncis Dandalus was fayne to yelde himselfe bounde in a chayne about the necke, and to couch at the Popes feete vnder his table, and there like a dogge

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to feede of the scrappes & bones that the Pope did cast vnto
him, ere he could asswage the Popes fury, as Sabelicus de-
clareth Enned. 9. lib. 7.

137. Iohn the xxiii.

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Edward 5th
sup.

Iohn the xxiii. a Frenchman bozne, called Iacob Catur-
censis bishop and Cardinall of Portua, after h^e seate had
beene voyde throught h^e discozde of 23. Cardinals ii. yeares,
was chosen Pope at Lions: from thence remouinge his
Court to Auenio he created viii. Cardinals, amonge wh^o
was Iacob Caturcensis the yonger his sisters sonne, and
Iohn Caietan of the house of Vrsine. He deliuered Hugh
Gerard bishop of Caturcia, to a secular Courte beinge dis-
graded and spoyled of his pontifical arape to be tormēted,
his skin fled from his bodye & then to be burned to death,
because he had (as he saide) conspired against his parson.
He was so new fangled that he made much chopping and
chaunginge, erecting and supplanting of bishopricks, ab-
beyes, and such like dignities. He made two Thomasses
Saints, the one bishop of Hertford in England, y^e other
Thomas Aquinas a dominican, beside sondrye other. He
ordayned that belles should be ronge thise in the day, that
the people fallinge on their knees euen as they go in theyr
waye, shoulde saye Aue Maria thise. He condemned them
for obstinate heretickes, that defended that Christ and his
Apostles possessed nothing priuately, and sent commaunde-
ment to the Uniuersities that no scholers should presume
to dispute therof. He condemned the wytyng of one Peter
a franciscan fryer, wh^o wente aboute to encourage men to
follow the pouerctye of Christe, for the which thinge many
were condemned & burnt. He exempted the white fryers
from all iurisdiction, reseruing them onelye to S. Peters
auctoritie his deare childezen, and made diuers of them bi-
shops: for (by the suggestion of Sathan, as surely it maye
be well

he well thoughte) he had a wonderfull straunge vision before he came to be Pope, as he him selfe testifieth in a certaine bull, that is this: That the Virgin Mary deliuered him from his ennemyes amonge great debate of the Cardinals, and made him Pope, but vpon this condition that he should saue from Purgatozpe these his byetherne.

This Pope Iohn taught certaine errours, namelye that þ soulles departed from the bodye do not see God till the day of Iudgemente: for so (sayth Massæus) his father taughte him, being deluded with the false visiõ of one Tundalus an Irishman. He sent to Paris twaine, the one a dominicke þ other a franciscan, to preach þ same herespe: but one Thomas V Valleis an English fryer dominick, withstoode the Pope in his herespe, whom the Pope committed to pryson. Durandus of S. Porcian, V Villiam of Callis, and other withstoode the Pope likewyle. Touching the errour & grosse herespe of this Pope Iohn, he was charged with it in the councell of Constance by these wordes: Pope Iohn sayde and subbornely beleueed, that the soule of man dyeth together with the body, & is consumed to nothing like the soule of byrte beastes: whereof he neuer would purge him selfe. Furthemore because that Thomas V valleis an Englishman was imprisoned by the Pope for repprouinge his herespe, the kinge of Fraunce sommoned a councell into his Pallace in Viciana sylua, where the whole assemblie subscribed against the Popes herespe: and therefore the kinge sent to Pope Iohn, willinge him both to refozme his herespe, and also to deliuer the prysoner, & so the said Thomas was set at libertye. This Pope refozmed and transposed the orders & decrees of the Church at his owne pleasure, & made Colledges of Scribes according to the number of the Apostles, who receyuing their fee, should write such letters as he should appoint. He cõdemned Iohn Po-liacus a deuine, because he taught that mē should not trust the begging fryers. He cõpelled certaine Nonnes called

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Biginæ to marrye, and detested pictures. He helde it for a grounded article that Christ gaue none other rule of godlinesse to his Apostles then to other Christians, and that þe Apostles neuer vowed pouer tyte. Iohn Mandeuil in his first booke and seuenth Chapter, sheweth that this Pope wrote at large to the Greeces that there is but onely one Christian Church, and that he was head thereof and vicar of Christ, to whõ the Greeces answered briesely: VVee do assuredlye acknowledge your highe power ouer your subiectes, but wee cannot abide your high pride, wee cannot stanch your greedye couetousnes: the deuill is with you but God is with vs. Thus briesely in a worde they reuealed the Popes estate. This Pope condemned Lewis Bauare a noble Emperour, to be a rebell to the Church, a seismaticke and hereticke, because he toke vpon him by the Electours choise the gouernment of þe Emprye, not bowing anye fealtie to the Pope. Thus wyrteth Iohn Marius of this Emperour Lewis: Pope Iohn (sayth he) hated vnto death Lewis Bauare, partly because he beinge chosen by the estates of Germanye kinge of the Romaines, did disdain to receyue at the Popes hand (according to þe Canon of Pope Clement the fiste) the name and title Imperiall, partly againe because he defended from the Popes power certaine monkes whom he had condemned for hereticke: therefore Pope Iohn auouched Lewis to be an hereticke. Lewis comminge into Italpe, appointed his deputies in euery Citty and came to Millen: and because he desired to qualifie the Popes displeasure, he sent Embassadors to him keepinge his courte then at Auenio in Fraunce, to require of him the oznamentes belonging to the estate imperiall, with freindlye affection as his auncestours had done: the Pope did not onelye denye the sute, but sent awaye the Embassadors with great reproche, and cited the Emperour him selfe peremptory wyle (as they terme it) to come to Auenio, & submit himselfe to the Canons of þe Church.

The

The Emperour knowinge the Popes tyrannye vsed in his Church, & vnderstanding that he had his estate giuen him from God, desired to keepe and defende the same holye and vndefiled: and therefore woulde not submit himselfe like a slaue vnto Popes, and so denyed to come to Auenio. And yet being desirous of peace, he besought the Pope by Embassadours once againe, to bestowe on him with curtesye & ornaments of the Empyre: the Pope stoodde puenishlye in his wilfulnes, baunting and boasting in his wrytings, & he had power to playe make & marre w Princes, and & at his pleasure he might set by and depose whom he listet: and & the Empyre being boyde, the Pope is ful Emperour: And for malice against Lewis he excommunicated the Vicounts, whom the Emperour had appointed to gouerne Millen. The Emperour perceyuinge the Popes obstinate minde, taking with him many Princes of Italye came to Rome, and was honourablye receyued of al the people, and required according to the custome to receiue the solemnities of the Empyre. The Romaine peeres and all the people sent Embassadours to Pope Iohn in Fraunce, and humbly besought him to come to visit his City Rome, & to bestowe vpon the king of the Romaynes the imperiall rites: which if he would not do, they said plainly that they them selues would keepe the owle law & priuiledge of the Romaynes. Iohn hauing heard the Embassadours, bling great threates and terrours draue them away with foule rebuke from him. The Romaynes, seing this decreed to yeld to the noble Lewis his lawfull request: and so by the commaundement of the clergy and people, both he and his wyfe together were crowned by Steuē & Nicolas being Senatours, in the meane time the nobilitie shouted oute, saying: God saue Lewis Augustus Emperour of the Romaynes. The Pope hearing this (though the Emperour did nothing but that was lawfull and godly) did accuse him for a traytour, and an heretick: he published soze processe against him, put

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him fro his estate imperial, depriued him of his kingdome, condemned him by vile and cruel curse of excommunication, as a rebell and Captaine heretick againste the Church of Rome, by meanes whereof he enflamed all Chriſtendome with ſuch diſcord & deadly warres, as could not after ward be quenched in thirty yeres. Thus farre wytteth Marius.

Thus the Pope had nothing to defende his forged ſupremacye and auctoritie, but the dreadfull boultes of his excommunication. But there were certaine at this time as well deuines as lawyers, which preached that Chriſte and his Apoſtles did poſſeſſe nothinge properlye, and that the Emperour in tempoꝛall caſes was not ſubiect to þe Pope: Amonge theſe men were Michael Coſſenus & VVilliam Occam miniſters, Marſilius of Padua & Iohn of Iandane lawyers, with diuers other. Lewis the Emperour was ſo comforted by theſe, that he did ſtoutly withſtand the Popes entences, and publiſhed this his appellacion about the coaſtes of his Emperre.

¶ The Emperours letters.

WE Lewis kinge of the Romaines, doe pronounce againſt Iohn (who ſaith that hee is Pope) that he doth naughtelye execute the teſtament and will of Chriſte concerning peace, troubling the cōmon tranquility of Chriſtendome, neither is he mindfull that what honour ſoeuer he nowe doth enioye, was firſt giuen by the holye Emperour Conſtantine, to Sylueſter euen when he for feare lurked in forreſtes. Thus doth he ſhewe himſelfe vnthankful to the Romaine Empire, from whence hee reaped all the roialty which now he abuſeth &c.

Thus when Lewis and the peeres of Rome perceyued well the iniquitye of Pope Iohn, and the people of Rome from the hyeſt to the loweſt, did take it in euill part that þe Embaſſadours who they had ſent were ſo mocked of him, they

they all agreed together that the old custome of choosing the Pope should be brought into the Church: that is, that he being chosen by the people of Rome, should be admitted and allowed by h^e Emperour. Therefore one Peter of Corbaria a minozite was made Pope, and was called Nicolas the fiste: and as for Iohn they concluded of him that he was an heretick, and a tyrant of the Church, not a pastour but a breaker of the common peace of Christians. In the meane time Pope Iohn Anno 1335. in the fourscore & x. yerres of his age dyed at Auenio. About h^e yeare of our Lord 1326. in h^e time of this Pope Iohn, the prelats of Englad playen a stout pranke: for the bishop of Hertford was by the kinges commaundement wth other mo impeached of treason, & finally arested in the Parliamēt house to aunswere to his endightmēt. Whereunto after long pauze he aunswered (clayming the priuiledge of the Church) saying thus: I am humble mynister of the holye Church &c. and cannos neither ought to aunswere to such matters, without h^e auctorite of the bishop of Canterbury my directe iudge nexte vnder the Pope &c. whereupon the other bishops stept vp and sued to the kinge for this their fellowe. But when h^e king would not yeld, the said bishops together wth the archbishops and the clergye comming with theyr crosses, toke him away perforce, chalenginge him to the Church wout any other aunswere: charging moreouer vnder h^e censure of terrible excommunication, none to presume to laye any further handes vpon him. And yet the kinge encouraged herewich commaunded lawe to passe vpon him, and he being found guilty his goodes to be confiscate: but yet the partye remayned safe vnder protection of the Archbishop of Canterbury.

This Pope leste more abundance of treasure then euer any other did, namely fise and twenty thousand thousande Crownes in gould, and yet but latelye before he ioynd in warre with Robert kinge of Apulia to defende Genua, in
which

The sixte booke of the

which warre (sayth Antonius Florentinus) eyther syde
spente as much treasure as woulde haue boughte a good
kingdome.

138. Benedict the xij.

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Benedict þ xii. bozne in Tholos, in profession a white fryer
(sayth Paleonidorus) called Iacob oz Iames of Furne, the
sixtenth daye after þ death of Iohn he was enstalled Pope.
This man (sayth Marius) was as vncurteous to the Em-
perour as euer was Pope Iohn : he renued the curses a-
gainst him, he rest him of all regall dignite, & by his sen-
tence depriued him of the dukedome of Bauary. The no-
ble Emperour wente into Germany, and called together
(behoulde his vertue and wysedome) all the Princes ele-
ctours, Dukes, Counties, bishops and the best learned, et-
ther in diuinitie oz humanitie. And in pzeence of them all
with open and soleinne proclamatiō, he added and establi-
shed his late confirmatiō with ould lawes : and very wise-
ly proued that onely the Princes electours & no man els,
ought to medle wth the election of þ king of þ Romaynes, so
that he that had most voyces amonge them was to be ac-
cepted berely, be it eyther king oz Emperour, which in ef-
fect are al one though in name they differ. Because that he
that is Emperour may take vpon him the gouernment be-
lōging to his estate, without the confirmatiō of the Seae of
Rome : and he being lawfullye chosen, ought after aduise-
mente giuen by the Princes to be annointed by the Pope.
Which if the Pope refused to do, he might be proclaymed
Emperour by any Catholick prelate as the vse hath long
beene, for these ceremonies enioyed by the Pope, are but
imagined toyes and solemnities deuised by the prelats of
Rome, who onely haue but the geuinge of the name, & not
the thinge, for a signe of vnitie and mutuall helpe and suc-
sourer betwene the Empire and the Church. For the Em-
perour

perour bowed to the Pope not an oath of alleageance and fealtye, but of defendinge the Chriftian fayth, for as much as the taking of this oath maketh not greater dignitie in temporall thinges. Furthermore the Emperour shewed how that the estate being boide, the righte thereof shoulde not belonge vnto the Pope, and y^e to haue it so was against the libertie, righte, honour and maiestie of the Empire: but by longe and allowable custome notwithstandinge the Clementine Canon, and by decree vnmoueable hytherto kept by his annetours, in the time the Empire is boyd, y^e right of gouerning the Empire, the bestowing of fealties and ordering of other affayres, belongeth to y^e Palsgrau of Rhene. Afterward for his owne defence, he made prooue of his vpright and trusty dealing befoze them all, & plainly confessed that he (as a Chriftian man ought to do) did beleue the Articles of Chriftian fayth, even as the Church taught: and purged himselfe of all those accusatiōs which Pope Iohn the xxiii. and Benedict the xii. had layed to his charge. Thus did the godly Emperour of his owne good motion, when as if he had not pitied the shedding Chriftian bloude, he might haue tryed the matter with the Pope, by the dint of the sworde. At the length Pope Benedict began to consider of the goodnes of this Emperour: for whē a certaine grudge happened betweene this Lewis & Philip kinge of Fraunce, by and by peace was made betwene the Emperour and the Pope. And the Pope loued the Emperour so entirlye, that he defended him against the Embassadors of the French king (which euer spake sharply against the Emperour) & stoutlye defended the Emperours innocencye. So that it came to passe that the Pope was by them called defende of an heretick, whose words although Benedict for a while did much feare, for they threatened to set vpon him with all their powers if he absolved the Emperour, yet in the end he absolved him. And commaunded to proclaimē thzoughē Germany, that all the processes of

Iohn

The sixte booke of the

John what soeuer they were should voyde and of no effecte: and that it did not become Pope Iohn thus to deale with the Emperour, seinge their two functions as diuers, & testified openly that Lewis had in all thinges behaued himselfe, as mighte best beseeme so noble & Christian an Emperour. Yet it is to be noted that the Pope did not this of hartye good will to the Emperour, but vpon pollicye: for whē he perceyued the king of Fraunce (within whose precinct he was then abyding) dealt vnfreindlye with him, he feared y if he should also haue the Emperour his enemye, he should haue no succour left, if the French kinge should go about to do him displeasure. And for this cause Benedict thoughte it stode with his commoditie to haue the fauour of the Emperour, hoping it would so fall out that he durst attempt nothing against the Pope. Such from time to time hath bene the pollicy of these prelats, to maintaine their estate. But to returne to the purpose (and leaue these words of Marius) Pope Benedict anouched the iudgment of his predecessour against Lewis. He appointed deputies in those townes of Italye that belong to the Empire: and toke to himselfe from the Emperour, the Senatourship of Rome. He deuised that euery thing did belonge to the Court of Apostolicall penitēciary. He appointing subsidies, gathered houghe sommes of money out of euery nation. He first toke vpon him to vsurpe the presentments of all bishopps, prelats and benefices. He abridged vnlearned men of priesthoode. He reformed manye sectes of monckes. He commaunded that all his chapleins should lye in one dormitorye together, and should haue none other reuenues then for their diet and apparell. He with a great somme of money bought for his carnall desire, the sister of Frauncis Petrarcha a beutifull woman, of her brother Gerard: he denyed that the Pope had any kindred: he published certaine actes (as Leander testifieth) against the dominicans: he left to the Church great store of treasure: he

kepe

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Kept diuers concubines : he dyed of an ague while he was
hyng one Zotus a conning painter, to portrature the sto-
ryes of martyrs in his newe buildinges Anno 1342. Of
whom these Verses were made.

Iste fuit vero laicis mors vipera clero,

Deuius a vero turba repleta mero.

About this time Iohn Stratford beinge bishop of Can-
terbury, did greatly abuse king Edward the thirde, both in
defrauding him of his treasure when he needed it most in
his warres in Fraunce, and refusing obstinately after ward
to come at the kinges commaundement to aunswere, un-
till time & place serued according to his owne pleasure.

Benedicts cōmon sayings were these to be noted: Be thou
such a sonne as thou desirest to haue cosens. The euil man
dreadeth death: but ꝑ good man feareth him more. Those
thinges that thou hast learned keepe by reading, and get
by learning those thinges that thou wantest. It is as great
shame to haue no freindes as to chaunge them oft. It is
more dishonour to a Prince to be ouercome with benefites,
then by force of armes.

139. Clement the sixt.

Clement the sixt bozne in Lemonia by professiō a Bene-
dictine, called befoze Peter Rogers being abbot of Phis-
ca, succeeded Benedict at Auenio. This mā with his facti-
on troubled the Romaine Empire aboue measure : for he
excommunicated (sayth Naucler) all the Princes, lordes
and bishops, that consented to the doings of Lewis. To de-
face the Emperour he created Vicountes and made them
Vicars of the Emppre: & Lewis on ꝑ other side appointed
other Vicars to gouerne the Church. Ierom Marius in
his booke called Eusebius Captiuus, doth thus set out the
rigour of Pope Clement : Clement ꝑ sixt (sayth he) much
giuen to women, honour and auctoritie, prouoked with
diuelishs

The sixte booke of the

blueliſhe ſurpe, ſet vp bills in wytynge vpon Church doo-
res, wherein he threathned the Emperour to be puniſhed w
more cruell tormentes, vneſſe he woulde obey the Popes
minde and that within thzee dayes, and would giue vp his
right of the eſtate imperiall. Great was the cruelty of this
Clement boyde of clemency. The Emperour commeth
to Frankeforde, and preparing with all diligence to do all
that was commaunded, beſought the Pope by his Embaſ-
ſadours, to pardon him and to receiue him to fauour. But
the Pope aunſwered the Embaſſadours, that he would ne-
uer pardon Lewis, vneſſe he would firſt confeſſe all his er-
rours and heresyes and yelde vp the Empire, and put into
the Popes hand both himſelfe, his childezen, goodes & pos-
ſeſſions, to diſpoſe them at his pleaſure, & would promiſe
that he would neuer more enioy any part thereof without
the fauour of the Pope, & deliuered a certaine fourme of
of theſe articles in wytyng to the Embaſſadours, coman-
ding them to carye the ſame to Lewis. The good Empe-
rour leaſt if he did not thus ſubmit himſelfe it mighte bee
cauſe of ſlaughter and ſedition, receiued the order taken by
the Pope, and looking vpon it was content in ſuch wyſe to
ſaue Chriſtian bloud, and therefore he did not onely ſet his
ſeale to it, but gaue his oath to performe all. Which when
the Pope heard he waxed angrie. But note whether hee
ſoke the Emperour to fauoure, and whether he ſhewed a-
ny token of good will, by that which followeth. Lewis
ſhewed that order to the Princes electours, and oratours,
The Princes deteſted and abhored certayne of þ articles,
becauſe they were deuſed by the Pope to the confuſion of
the Emppye: and therfore they promiſed ſufficient ayde to
the Emperour if as he did befoze, he would maintaine the
libertye and honour of the Emppye. They ſente Embaſſa-
dours deſiringe the Pope not to exact thoſe articles þ ten-
ded to the vtter ſubuerſion of the Emppye: and þ oratours
ſtraunge and doing nothing els came awaye againe. But
Clement

Clement blaming Lewis onelye for all, did purpose the destruction of him and his children: he cursed him cruelly euen at consecrating the Sacrament. He renued all the extreme processes which Pope Iohn had ginen out against him, he pronounced him to be an heretick and scismatick. He charged the Princes electours to choose another Emperour. He deposed the Archbishop of Mens both of his bishoprick and auctoritie of electorship, because he knowing the Emperours innocencie and vngiltines, would not abuse his maiestie. But the other electours being brybbed with money by Iohn king of Bohemia, as the bishop of Colen who toke viii. Thousande markes, & the duke of Saxonye two Thousande markes) did appoint his sonne Charles to be king of the Romaines: whō this vncurtuous Clement did allowe afterwarde in open consistoie. But who is able to report the horrible bloudshed and warre that arose in the Empire by meanes of this mischiefe wrought by Clement: for kinge Edward the thirde of England slue xx. Thousande Frenchmen, and Iohn king of Bohemia father to Charles was slaine with many nobles. But Lewis yet takinge thought because of the Popes processes, & not meddling with the gouernment of the Emppye, was by the Popes procurement popsoned in a cuppe whereof he dyed. Thus wyrteth Marius: Lo by these kinde of treacheryes haue the prelates of Rome brought the Emppye to þ low ebbe and pooze estate, that it is at this daye: for the sayde Charles whom they against all lawe created, to make his sonne to succede him, did so corrupt the electours wth bribes and sayre promises, that he morgaged to them the common reuenues of the Emppye, which they enioye to this daye, and therefore the Romaine Emppye cannot aduaunce it selfe againe. For then the Electours compelled Charles to take an oath, þ these pledges should neuer be reclaymed: whereby at length it came to passe that the Emppye being thus decayed, the Turke invaded the Church of Christ, & destroyed

The sixte booke of the

destroyed it wonderfullye, and it is by the especial grace of God, that Mahometers blasphemye doth not wyth fyre and sword rage ouer all Chyristendome &c.

This Pope Clement now at the fiftye yeare renewed the Iubelie, & beinge absent caused it to be celebrated at Rome Anno 1350. for his aduantage: and (sayth Premonstratensis) there were foue Thoulande straungers comming in & going out at Rome, as might wel be counted daile with in the said yeare. He made at seuerall times xii. Cardinals whereof some were monkes, some his nephewes and kinsmen: beside he promoted diuers other to dignities, & bestowed cost on diuers buildinges. He gaue licence to the bishop of Bamberge to absolue those that toke parte wyth Lewis, but vppon these conditions: first that they shoulde sweare fealty to him as to the Vicar of Chyriste: secondly, that they shoulde beleue that the Emperour hath no power neither to make nor marre the Pope: thirde that they shoulde acknowledge none to be Emperour whō the Pope had not confirmed. While his companiōs and seruants went to dinner leauing onely his chamberlayne with him, he fel downe sodainly & dyed of an impostume Anno 1352. This Clement (sayth Marius) toke vpon him so prodigally in his Popedom, y he gaue to his Cardinals in Rome, bishoppricks and benefices being then voyde in Englande: wherewith the king was offended and vndid all the prouisions of the Pope within his Realme, commaūding vpon paine of imprisonmente and life, that no man shoulde be so hardy as to bying in any such prouisions of the Pope within his Realme any moze, and vnder the same punishment charged y 2. Cardinals forthwith to auoide the Realme. Anno 1343.

C Certaine blasphemyes gathered out of
the Bull which the said Pope published for
the yeare of Iubelie.

WHosoever purposeth for trauel sake to come to Rome, maye choose that daye whereon he setteth forwarde a confessor or confessours, or els in his journeye by the waye, or in any other place: Vnto the which confessours or ghostlye fathers wee giue ful power to giue absolution in all cases that concerne þe Popes owne prerogatiue, in as ample maner as if our owne parson were present. Item we graunt that if anye being confessed dye by the waye, that he shal be free and discharged frō all his sinnes: And furthermore we commaunde the Angels of Paradise (that his soule beinge fullye deliuered from purgatorye) they receaue it into Paradise.

C And in an other Bull he wrote thus.

WE will not that anye man be tormented in him selfe with the paine of hell: and also vve graunte to all those that weare the Crosse, 3. or 4. foules at their owne pleasure whom soeuer they will to deliuer them oute of Purgatorye.

Against these hereticall blasphemyes, the Uniuersitye of Paris did then openlye detest and reprove.

There were an hundred Thousand poore men of þe clergy in that yeare resorted to Auenio to obtaine pardons out of all cuntryes, and to be hyzed confessours.

140. Innocent the sixt.

INnocent the sixte bozne in Lenomia called Steuen, doctor of both lawes being of an aduocate made bishop of Claromont, and of the Cardinall of Hostia and chiefe penitenciary to the Pope, was made Pope him selfe. He was a man that in his Popedom was a cunning lawyer, but of hautey courage, wilfull minde, very rigorous, and one that frackly bestowed benefices on such as would pay for them.

¶

After

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(Carolus 4th)

The sixt booke of the

After he was established, hee did wisely abrogate certaine reseruatiōs made by Pope Clement, because it made moze for his comoditie in time to come so to do. And forthw he decreed y al Ecclesiastical parsons, as many as had any benefices should go forthw to their charge: for he sayd y the flocke ought to be kept by their owne sheapeheard, and not by an hyrlinge. He like a couetous niggarde dimintished his house keeping, reducing & stinting the parsons of his family to a certin (but as Petrarcha sayth) not an honest number: Neither would he haue any to waite on him at home, but such as shoulde in al pointes feede his owne humour: he gaue strait charge to the Cardinals so to do, saying y he & all other Ecclesiastical parsons ought to be an example of life to other. And for the moze sparing he made cellars in his house for his auditour & clarkes of the kitchen to locke vp all thinges. For his table diet the wyters report of him that he was a great pincher, but for the maintenance of warres verpe prodigall. He sente one Giles a Spaniarde Cardinal of Saba from his side into Italye, to persecute certaine robbers and theeves: and to assure the better to the Pope Ecclesiasticall iurisdiction. By Peter Thomas of Aquine a white fryer this Popes Legat, Bononia became subiecte to the Pope, which Peter did first plante there the doctrine of the Sorbonits: therefore the Pope bestowed on him y bishopricks of Pacte, Mileto, Coranie, the archbishoprick of Crete, and at length the patriarckship of Constantinople. At the commaundement of this Innocent, Charles y fourth was crowned Emperour by two Cardinals at Rome, but vpon this condition that he should staye no longer neither in Rome noz in Italy: he notwithstanding as soone as he returned home, warned y archbishop of Mens to reforme the clergy in their apparel, shoes, hayze, and all the order of their life, vpon penaltie of forseytinge all his benefices. Richard archbishop of Armachane in Irelande, did publishe befoze this Pope ix.

articles

articles against the begging fryers.

In the first yere of his raigne this Pope commaunded that Iohn Rochdal a franciscan fryer should be burned, for speaking certayne wordes against the clergie. The sayde Iohn (sayth Premonstratenlis) did prophecie many things to come of Antechrist and of the Popes, and therfore was suspected of heresye: for he begā to prophecie Anno 1354. in the time of Clement the sixte, and manye of his prophecies were found to come to passe. A certayne priest hauing had a bull of this Pope the space of thre yeres, came in the ende and did caste it downe at the Popes feete sayinge: Lo take your bull vnto you for it doth me no good, for the which cause the Pope commaunded him to be apprehended and whipped, and after ward committed to prison.

This Pope made an holie daye for the speare and hammers wherewith Christ was pearced and nayled. He builded walles about Auenio, and solided an house of Carthusian monkes without the Citie. While he was preparing an army against the Turkes Anno 1362. he dyed for grieve vnderstanding that the Romaines were at ciuill discentie. There appeared so greate an Eclipse of the Sunne before the death of this Pope as hath not bene seene. In his time also (sayth Masseus) a certain flame bzandishing in the ayre, after the going downe of the Sunne gaue a terrible light in the skie: after ward houghe swarmes of Locusts destroying and eating vp the fruites of the earth, did also feede vpon the very stalkes.

141. Vrban the fiste.

VRban the fift was also bozne in Lemonia called before Grymold Grison, sonne of one VVilliam a Whistition and an Englishman, in profession hee was a Benedictine monke, and in the ende he being absent in an Embassage was chosen Pope. Being therefore called to Auenio and

So

saluted

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saluted Pope, he did forthwith addict his minde to maintaine the prerogative of the Church in couetousnes, ryot & pompe, with great diligence, vsinge herein the assistance of such as were proane to this purpose, especially one Giles a Spaniard whom he sent Legate in the behalfe thereof, who scoured Italye and oppressed the Vicountes, and other gouernours with great calamities and slaughters, and compelled them al to submitte themselves for feare to the Church of Rome. Pope Vrbane himselfe in the fourth yeare of his raigne coming to Rome with his Cardinals, bestowed superstitious cost vpon idols & ruinous Churches. He couered the sculls of the Apostles (as he thought, which they had long sought for ere they could finde them, and yet missed of them also in the ende) in cofers of gould & siluer, valued at xxx. thousand Florences, & set them in the place where they are yet seene. He repayred diuers houses of the Popes: he commaunded to preach the Crosse against the Turkes: he commaunded that the Nicene crede should be longe on S. Iohn Baptistes daye: he yelded soueraignty to the sea of Rome: he builded scholes for those that should studie Physicke and the Decretals. Briget a woman of Sweaue land came to him to Rome, because of a bowe that she had made, and procured that there should be Religious parsons both men & women of the order of S. Briget. Afterward he returning into Fraunce, made one Iohn Hawcuth an Englishmā liefetenaunt of his army, in the steade of Giles that was dead, that he might still defende the Ecclesiastical iurisdiction vntil he should retorne: for he purposed not to retorne to Italye. But while he wente into Fraunce hopinge to retorne to his court in Rome, Anno 1371. he dyed at Massilia, poysoned as it is thought. Sabellicus wyrteth that he made great warre in Italye, yea euē with the Princes & his auncetours had set by against the Emperour, & he slue manye of them. In this Popes time (sayth Premonstratensis) the archbishop of Collen had a wyfe:

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wyfe. In his time also the order of the Iesuits & Scopetines orders first began, as Iohn Palioncdorus testifieth in the third booke and second Chapter of his tripartite hystorie.

142. Gregorie the xi.

Gregorie the eleuenth bozne in Lenomony called before Peter Belfortius, was Cardinall of newe S. Maryes and nephewe to Pope Clement, he succeeded Viban. This Gregorie (sayth Platina) was made Cardinall when hee was scante xviij. yeares old by his vncle Clement, and least he should seeme to haue moze regard to his kindred then to the Church, he sent him to the best learned doctours in Italye, to be brought vp in learning, especiallye to one Baldus whose then read the Popes decretals at Peruse, where he profited in all kinde of such learninge as Baldus coulde teache him: so much that the sayd Baldus for the assurance of his owne affayres being in daunger, vsed his auctoritye for his owne safetie. Gregorie being Pope sent a Cardinall into Italye to ouersee according to custome, the estate of the Church. But because (as Volaterain sayth) almost all the Cities reuolted frō him (by the counsell of Katherine a Donne of Scene, which after ward became a saint, & of Baldus his scholemaster) he returned from Fraunce vnto Rome with xii. galleys. D; (as Sabellicus sayth) because that he repprouing a certaine bishop for being nonresident, was by the same bishop repproued againe, that he being the chiefe bishop did yet lye so farre and so long from the place of his Church. Anno 1376. he excommunicated out of the Church the Florentines, who were the auctours of the reuolting, and had taken to their vse al the Popes townes lying about them: and because they despised and despyed the terrour and vaine boultis of his excommunication, he warred vpon them. Some other saye he returned into Italye for other causes. Masseus sayth, that one Briget a woman

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returned from Hierusalem to Rome, wrote to Pope Gregorie that it was the Lords pleasure that the Popes court should returne to Rome. Crantzius saith, it was because a certaine bishop did sharpely rebuke him that he would leave his Church and followe the Courte: Of whom the Pope receyued this aunswere: And thou (quoth he) beinge Pope of Rome that ought to be an example to other, dost not returne to this bishopricke. And therefore he did againe translate his seate from Fraunce to Rome, by the perswasion of two women and one bishop, in the 70. yeare after the translation thereof. This Gregorie demaunded tenthes throughout the whole Emperre, and repayed the walles of the City and old buildings with great pompous cost. He added the eue to the holie daye of the byrth of the blessed virgin Mary. In y^e time of this Pope, king Edward the thirde of Englande made many profitable lawes abydinge the Popes pilladge, usurpation and ambition, within the Realme. Also certaine souldiours of this Pope Gregorie lyinge in a Citie called Cesenata, did not onely take thinges as victuals and other necessaryes, refusinge to paye for it, but also did beate like slaues the Citizens, & vpon further sturre they murdered them pityfullye, sparing neyther man woman nor child though they were sucking babes, so that they filled all pittes in the Citie wyth dead carcasses, for in a fewe houres vpon one daye they slue in the Citie of all ages viii. Thousande, and then robbed & spoyled the towne, and so left it desolate & emptye. Theodoricus lib. 3. Cap. 2.

At the length Anno 1378. he dyed of extreame paine of the bladder. Euen at the houre of the Popes death the report is that y^e Pallace of Auenio was set on fyre, & coulde not be quenched till the greater part thereof were burnt. Afterwarde ensued the greatest sciesme and deuision that euer happened in the Popedome. Then (sayth Massæus) the clergye and people of Rome complayning to the Cardinals,

dinals, besought them to choose an Italian & not a French man Pope, that the Courte mighte not go into Fraunce againe. But when they began to make an election, sodenlye a controuersy began, for the Italians were but foure, and the French Cardinals were xiii. who mighte easelye haue preuayled but they durst not, for the Romaynes stood readye in armour, and made a tumult. Therefore on Saturdaye being the ix. day of Aprill, they choose Urban the first to be Pope, who was Crowned on Easter daye being the xviii. daye of the sayde moneth. Præmonstratenis sayth that in the time of this Urban the sixte, began a newe and straung sect of bedlams both of men and womē, who bled to skip and daunce against all modestye: who Anno 1375. came (sayth he) from Aquisgran into Hannonia and so into Fraunce, which might prognosticate y^e retorne of Pope Gregorie and his Cardinals to Rome. This sect of Dauncers imagined with themselves that they daūced in riuers of bloud, but they y^e stood by could perceiue no such thing. The people thought that these dauncers were euill baptized by priestes keepinge harlots, and therefore the people thoughte to haue risen against the clergye to slaye them, & to spoyle them of their goods, unlesse God had withstoode it (sayth he) by certaine coniurations.

143. Urban the vi.

Urban the sixt being but a poore man and very obscure bozne in Naples, called other wyse Barthelmew and at length archbishop of Bare but neuer Cardinal, and absent (the Romaynes vrging it very sore) was chosen Pope. He being chosen Pope, Iane Queene of Sicill bestowed great cost in tryumphing for ioye, and sente to him for presentes forty thousand dukates in gould & siluer, besides wynes, victuals and other thinges, yelding also to him her kingdom and all that she had, to be at his commaundement.

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Likewise her husband the noble Otto duke of Brunswick and Prince of Tarentum offered him the like curtesy. But (sayth Theodoricus of Nyem, lib. 1. cap. 7.) sone after Otto after dinner amonge many great estates and Cardinals dranke to the Pope, but Urban was so proud that he suffered the noble Prince to kneele before him a great while, ere he would take the cup out of his hande, in so much that one of the Cardinals moued withall sayd vnto him: Most holy father, it is time for you to take the cuppe & drinke. Whereby he fulfilled the ould sayings:

Asperius misero nihil est qui surgit in altū. And againe: Corde stat inflato pauper honore dato. Claw a charle &c. But greater unkindnes hee shewed in the ende both vnto this duke & Queene Iane his wyfe, for by his meanes Otto was taken and murdered, and Iane also committed to prison, and therein miserablye strangled to death by one duke Charles, who contrarie to his oath by procurement of this Urban, violently wrested from them that had broughte him vp, & kingdome of Sicill with their liues: for furtheraunce whereof Urban sold the proprieties and lands of Churches and Monasteryes in Rome, beside great store of silver and golden challeices, crosses, images and such like monuments turned into wyne, and giuen to Charles to the summe of fourescore Thousand Flozēces to maintaine his warre against the foresaid Princes, in recompence whereof Charles should bestowe vpon a cowardlye wretch Francis Butillus nepheue to Urban, the dukedomes of Capuan and Amalsitan, and manye noble Earledomes in the kingdome of Sicil. Urban beinge enstalled, warned & clergy of their dutye, hee charged all the bishops with periuerye, because they were not residēt lying in the Court of Rome, and not in their bishoprickes, sayth Theodericus of Nyem, and seemed that he would purge his Court of idle patšōs. He warned the Cardinals diuers times to take heede of simonye, and to contente themselves with their porcions: hee

he commaunded them to ryde wyth fewer hozses, y^e (quoth he) we maye euen from our hartes be a paterne to the people: and (quoth he) as touchinge that ye speake of returninge into Fraunce, ye knowe that I will continue still in Rome. Then viii. of them being Frenchmen wente first to Anagnia and afterwarde to Fundum because they feared his seueritye, where they conspiring among themselves & affirming that he was not true Pope, but violently thrust in by y^e Romaynes, they chose to themselves another Pope the xx. day of Septēber called Clement the seuenth, wherupon arose a sciesme which was moze perillous and lasted longer then euer did anye, for it lasted almost xl. yeaeres.

Theodoricus sayth lib. 1. cap. 11. that Clemēt being chosen, manye prelates, officials & courtiers, did on al sides flye to him frō Urbā so y^e he was left alone almost, & as for those y^e tarped to him or resorted to him in hope of preferment, or about any suetes, yet they misdoubted the estate therof and murmured dailye, still doubting what to do: which when Urban sawe, he wept bitterlye repenting his roughe regimēte the cause of all, and to salue his soze, and to allure the fauoure of men for his owne strength, hee made xxvi. newe Cardinals out of al sort of men, and gaue other offices and lyuinges franckly, by meanes wherof many begā to repayre to him from diuers places, hoping to speede wel in being partakers with him in this diuision.

Theodoricus in the 33. Chapter of his first booke, reporteth that Francis Butillus nephewe to this Pope Urban, did rauishe a virgin being a Nunne in Naples keeping her perforce certaine dayes in his lodging: but what marueile is it (sayth he) seinge the filthye will still be filthye, for he was euer giuen to glotony, leachery, slouth and rovat. And yet the Pope woulde not rebuke his nephewe for this villanye, but beinge told thereof and of his licentious life, he bled to aunswere: Tushe he is a yong man. And yet saith Theodoricus, Butillus was at this time forty yeres old.

But

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But vpon this fact there was a great murmuring among the people, saying þ like prancke was neuer played before in Naples. And yet the Pope did not onely defende his nephewe being for it condemned to death by the kinge, but also with crackes & threates made the king glad to bestow a noble virgin of his owne bloud vpon the sayd Butillus, & threescore and tenne thousande Florences yearely, with the castle of Luccia.

This Pope Vrbane (as Stella sayth) was a crafty man, & one that would remember an iniurye and seke to reuenge: Crantzius sayth he was a churlishe, cruell and vnnmerciful man, who taking vpon him the Popedome, soughte not to make peace (as he should haue done) amonge Christians, but rather bent himselfe to reuēge the iniuries of his Cardinals and of Iane Queene of Sicill, and therefore to make the Florentines to take his part, he absolved them from þ excommunication of Pope Gregorie, and sent Iohn Hawcuth an Englishmā captaine of them against the Queene. Furthermoze he being of nature giuen to wꝛāgling, strife, & cruelty, creating certaine new Cardinals at Nuceria, he cast vii. of þ old Cardinals into prison because they had conspired with Clement the seuenth against him: and five of those vii. he layde vpon great stones, and in despite of Clement drowned them, which kinde of death also one Adam an Englishman being a Cardinal did hardly escape at the same time. And of those newe Cardinals being xxix. they were all Neapolitans and his cosens, sauing thre. This Pope proclaymed warre against Charles of Hūgary king of Naples, because he would not make a nephewe of his Prince of Campania: he gouerned the Church with all tyrannye that might be, and to shewe his rigorous rage moze openlye, thus wꝛyteth his friende Platina of him: Vrbane (sayth he) being deliuered from the terrour of Fraunce & gone to Naples, desireth the king to make his nephew king of Campania, which whē he could not obtaine, this fellow
vnder

vnder pretēce of a iust and honest man, being one whom no
 man neither loued nor liked, began forthwith to threāt and
 crake the king, whereby he so offended the kinge that for a
 while he committed him to the charge of certaine parsons,
 and suffered him not to come abroade. But the Pope dis-
 sembling his malice for the time, departing with his kings
 good will to Nuceria (because of the heate of the weather
 as he sayned) and fortifying the Citie sufficientlie, he doth
 both make newe Cardinals and imprysone thē seuen of the
 olde, because as he sayde they had conspired with the king
 and Pope Clement against him. Furthermoze he sente
 out a procelle against the king, and a citacion accordinge to
 the custome: the kinge answered that he would shortlye
 come to Nuceria, and answer his accusations both by
 word and by sword. So he came to Nuceria with a greate
 army and besieged the Citie, Ramond Balsian being mo-
 ued with this discourtesye, beinge Prince of Tarent presu-
 ming of his power, and conueying Urban w all his Court
 to the next shoore, he put them into three Galleyes of Ge-
 newaies provided for that purpose: wherby while the Pope
 is transported to Genua, he drowned fīue Cardinals faste-
 ned to rockes, of those seuen which he toke at Nuceria.
 Furthermoze in the yere after the death of Charles, he pas-
 sed to Ferentine (to see Naples as he sayde) but in dedde of
 this minde, to depriue of their inheritaunce his yonge Prin-
 ces Ladislaus & Iohn being but a child, his sonnes of Char-
 les. This Urban graunted to the sect of begging fryers,
 that they might chaunge theyr vowes to commit another
 dishonest act, and challenge as it were to restore to righte
 unlawfull goodes being in controuersy. He dyed in Rome
 Anno 1390. paysoned as some thincke, after he had mis-
 gouerned the Popedom 1. yeares, and fewe or none were
 sorrye of his death. The yere before his death his Hule fel
 vnder him as he was rydinge, wherewithall he was sore
 hurt and brysed, so as he did neuer recouer it til his death:

he be

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he being dead, his nephew Frauncis was thrust from all his lving, and came to Rome poore and despised no man shewing him good countenance, according to þ old saying:

Cum moritur præful, cognatio tota fit exul.

When as a prelate goes awaye,
then all the kindred do decaye.

And so this Francis with sorowe and anguisshe forsooke Rome at length and went to Sicill. This same yeare (sayth Funcius) this couetous miser Urban brought by the yeare of lubelye, because he sawe it would proue gaineful to him and to the Romaynes. He also appointed annuities to be payed out of priestes landes, vnder pretence of waginge an armie against the Paganes: the Englishmen withstanding this constitution, calling a Parliamente did decree þ the Pope should haue no iurisdiction beyonde the limits of the Ocian Sea: but the bishops & prelates like traytours to their countrey, did take vpon them after ward to paye þ pension.

It would aske a great volume to touche euery vilanous practise of this Pope Urban. Certaine comming to meete him on a time did first kisse the ground thre times, & then his feete with al humility. He had giuen him by a certaine Ladye, a precious Mitre and certaine garments valued at more then xx. Thousand Florences. He caused a Cardinal in one daye to depose, to racke, to tormente, to spoile & imprison, all the prelates of Sicilia, because they did not mauger their Prince assist him against Clement, and made in their steede 32. newe bishops and archbishops: and (sayth Theodoricus) there was not a clarke in al Naples so dolishe and beggerly, but that he was made eyther a bishop, archbishop, abbot, prior, or some prelate, if he would take it vpon him to take part with Urban. He vsed the seruice of Charles king of Sicill on a time going before him as his vssher, and bearinge the Popes target following with his armie into a towne called Aversa. He put sixe Cardinals
in a

In a dongion with their feete set in the stockes, and caused them to be myserably tormented and racked, onely for suspicion of falsehoode against him, and so kept them in prison where they pined through famine, thirst and cold, hauinge also wormes and life breeding in their bodies: & yet they stood stoutly in their innocencye. But no humble and impoꝛtunate sute neither of them nor anye other, coulde euer moue þe stoupe hart of Vrban to pitye their cases, but (saith Theodoricus) the more he was entreated the more wrathfull he was, so that his eyes would sparkle, his face burne and glow, his throte ware dry for anger. And after sondry examinations he sent vnto them againe Theodoricus (the wyter of this hystoꝛye) & other to examine them in a baute of the castle where they laye, then (sayth Theodoricus) the Cardinall of Sanger was first bzoughte by vnto vs, with a paire of iron shakles on his feete and a shourt mantel about him, because it was a colde and windy prison. Who when he came to the ende of the cellar and sawe aboue him þe ropes hanging wherewith he should be racked, and was by þe wayters striped out of his apparell, leauing him scarcelye his shirt on, and bound very hard to the racke, Frauncis þe Popes nephewe stood by and laughed at this miserable sight without all measure: but I that loued this Cardinall of ould was sore greened thereat, but I could not departe the place. But to be shourt, the said Cardinall was an aged man of a corpulent bodye, comlye and taule of stature, and being bounde he was thise lifted from the grounde by the stronge pulling of those that racked him, so that he waxed verye feble, which when I behelde, when hee was let go to the grounde againe I said to him softly: O deare father do you not see how your bloud is sought for: I beseech you for Gods cause confesse something to deliuer your selues for this time from these tormentours: He answered, I cannot tell what I shal say. And when they would haue racked him againe, I bad them cease for he hath satisfied mee

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mee as I wil certifie the Pope in wytyng, & so they losed him & carped him out to take aye: who comming to himselfe said vnto vs heauilye. Behould my brethren the time hath beene as ye know, that I liued in the pompe and royaltie of this world, but now I am become a moste miserable captife and despised wretch. And I woulde to God this were graunted to me as a singuler benedite, that I hauing nothinge might begge my breade from place to place: but out alas, this trouble & sorrow are iustly by Gods iudgement fallen vpon me, because euen in this kingdom of Sicil I was so cruel an executour of the Popes commaundemēt, in deposing without fauour the archbishops, bishops, abbots, and other of the clergye without respect of age or degree, hoping herein to haue pleased his minde. The next daye after this Pope Urban called vnto him one Basilus to be chiefe tormentour of these Cardinals, which liked him verie well for hee was a malicious man and hated the clergye naturallie, and was a persecutour of God and his seruantes, a notable pirate, and a plager of Christians whom he vsed to take captiue from his youth: at the first he lyued by theft and robbery, but when that fayled and he became a begger, he sought succour of Pope Urban, who not for deuotion but to obtaine a priozhip of an hospital in Tinnacria made him a fryer. To this fellowe, Urban gaue charge to torment on the next day, þ Cardinal of Venice, and to continue rackinge him vntill such time as Urban himselfe might heare him crye for paine: So when Basilus and we came to the prison wher the Cardinal of Venice was, Basilus taking him out & brynging him to a certaine hall in the Castle did stripe of his apparell, and hauinge the ropes fastened aloft & hanging downe to the ground he tyed him hard to them. And although þ Cardinall were an ould man, broke and diseased, and weake of complexiō, yet he tormented him vppon the racke most cruellie from morninge till dinner time continuallye, but the sillye man
euer

euer as he was haled by cryed still & saide : Christ hath suf-
 fered for vs, &c. In the meane time Pope Vrban walked
 in a garden belowe, and read on a booke so loude that wee
 mighte heare him, which he did to this ende that Basilus
 might the better loke to his charge to plonge the Cardinal
 the more. But as for me (sayth Theodoricus) I could abide
 this wofull sight no longer, and therefore dissembling my
 selfe to be sicke I gat leaue to departe. And in like maner
 was the other Cardinals vsed afterward. Finally Vrba
 remouing from Naples commaunded that these Cardinals
 and their fellow prisoner the bishop of Aquilo, should fol-
 lowe him and ride next after him, assigninge to euerye one
 his garde to keepe them that they should not escape by the
 waye. But the bishop partly because he roade vpon a iade,
 partly because his bodye was yet after his racking so soze
 and feeble that he was not able to endure faste riding, but
 as the Pope galloped he came lagging after as fast as he
 might. And yet the Pope thinking that heelingred to haue
 stollen awaye, in a greate rage commaunded his villaines
 to kil him, and so they slew him mangling him with many
 woundes, and left his dead carkasse vnburied in the waye.
 Afterward at the sute of king Richard of England, Pope
 Vrban did partly release to the custody of a certaine priest
 one of the Cardinals called Adam Cardinal of Sicil : but
 he toke from him all that euer he had, and left him in case
 of a bagabounde till Boniface his successeur restored him.
 But as for the other five he kept miserablie in prison in an
 abbey in a towne of Ianua, being next to s^t Church where
 he laye : and if that he saw any man resort to that Church
 at extraordinary howres, he thought that he resorted the-
 ther to deliuer the Cardinals by stealth : and therefore he
 committed to prison & tormented many of his owne Court
 onely vpon suspicion therof. And notwithstanding s^t duke &
 citizes of Ianua sued for those prisoners, yet he wold neuer
 shew them any mercy, but in the end caused them to be put
 to

The sixt booke of the

to death, as some saye beheaded, other saye drowned, but how soeuer it were sure it is they perished. Furthermore Charles king of Sicil being at variaunce with Vrbān, and hauing his nephew Fraūcis prisoner dyed at length. Then came Margaret the wyfe of the said Charles, humbly suing to Vrbān to be gracious to her and to her chyldren, and to graunt that her husbands body might be buryed, in which sute manye nobles of Florence and other Cityes ioynd wth her, and yet his hard hart would nothing pittye her sute, nor graūt her so much as a graue for the king her husbān, though she had freely released his nephew to him, yet he added processe to processe, and heaped condemnation vpon condemnation against her and her poore chyldren, because he did from his harte detest the name of the saide Charles. Thus reporteth Theodoricus word for word as he is alledged, whoe beinge Secretarie to Pope Vrbān wrote that which he sawe with a sorrowfull hart. The cause whye that the Pope did dispatche those Cardinals was this: he was sodenlye forced to remoue from one place to another, and therefore thinking that those Cardinals if he shoulde carrie them with him would hinder and comber him on the one side, & on the other side he was loath to leaue them behind least they shoulde escape, and therfore flying from Nuceria to Ienua (as is sayd) it is thought that by the way he tyed them fast to the rockes, & so left them to be drowned. It is sayd that this yere one Bertholdus Swart or otherwise Schuartz an Alchymist and a monke, in the North parte of Germanye deuised first and contrpyued Gunnes to the spoule of mankinde.

144. Clement the 7.

209 CLEMENT the seuenth was a Frenchman, and by byrth Earle of Gebenny called in time past Robert, he being first a Cardinal was made Pope by the Cardinals. These
Carci

Cardinals after the third month of the election of Urban, perceyuinge howe he was giuen to tyrannye, and that he would not retorne into Fraunce, they stole away & fledde from Rome to Fundus. But first they besoughte him to giue them lycence with his fauoure to go to Anagnia, to chaunge the ayre for the Sommer tyme, but they fearinge his melancholy mode and franticke fits, went away. These Cardinals were gotten together Iohn Preuestin, V Villiam of S. Steuens in Coeli hill, Bertrandus of S. Cicill, Robert aforesaide, Hugh of the 4. holpe Crownes, Gui of the holpe Crosse in Hierusalem, Iohn of S. Marcellus, Peter of S. Laurencis in Lucine, Gerard of S. Clements, Peter of S. Eustace, V Villiam of S. Angell, Peter of S. Maryes immaculate, and Peter of S. Maryes of Cosmidin. These sayth Platina did pilfer out the treasure of the Church at the death of the Pope, and did euerye thinge as liked them best. Who as sone as they fled to Fundus, rayled vpon Urban as an vsurper of the Popedome, sayinge he was creat perforce, and perforce receyued the Crowne of the Popeship, because that election was made for feare in a place of great daunger, in which men ought to haue had libertye to do and speake their minds francke & free, and yet they were compelled by the people contrarywise, to chuse rather an Italian then a Frenchman. For these causes (they saide) the seate beinge voyde and Iane Queene of Sicill fauouring their purpose, they choose the foresaide Robert to be Pope, and called him Clement the seuenth. Because (sayth Theodoricus) they knew him to be ambitious, nedye and yet very prodigall, of a large conscience but of noble birth, well befrended and of great power, hauing a strong troupe wayting vpon him: whereby (sayth he lib. 1. cap. 10.) it may be iudged that this election proceded not of the holpe ghost nor of good consciences. Wherevpon arose a greate discorde amonge Chyistian Churches, while some Princes fauoured Pope Urban, some fauoured Pope

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Clement,

841.10 The sixt Booke of the

Clement, and some there were that medled with neyther of them, and they were called neuters. Clement goinge to Auenio was worshipped of the Spaniards & Frenchmen, who did welcom him thether. He continued fiftene yeares making diuers lawes, whom beside the French king, the kinge of Aragon, of Castile & Nauar obeyed. In the meane time a councell was held at Paris to take vp the strife for the Popedom, which councell yelded to Clement as Tillius wytteth. In his time aboute the yeare 1387. arose a controuersy betweene the students of Paris and the dominick fryers, concerning the conception of the virgin Mary. Pope Clement dyed Anno 1392. being buried at Auenio. These two Popes scattered about þe world in diuers quarters their terrible and fearefull bulles, and spread abrode rayling bookes full of infamye, and defacing, backbitinge and excommunicating one another, callinge each other wth sharpe despite and bitter reproche, Antichriste, scismatick, heretick, tyrant, theefe, traytour, vniust, wicked sower of darnel in Gods harvest, and the cursed sonne of Beliall. John of Lignia doctour of both Lawes, set out a booke in the behalfe of Vrban, and the abbot of S. Vedast councellour to the French kinge, did publishe another for Clemens against Vrban.

Amonge other troubles wrought betweene these 2. fryer hands, it shal be sufficient to declare but some of the least. Theodoricus lib. 1. cap. 14. sayth, that Clement with his Cardinals beinge in Campania, sente for their Captayne Bernard de Cazala with other men of warre oute of Gascony and Britany, who should passe ouer a certaine bidge vpon Tiber nigh the Rome, but they that kept the bidge wth stood them, whereupon all the Citie was in an vprore, & many ran out. disordered to defend the bidge against Bernard and his Wyctaines who entered perforce, and in this conflict there were slaine as some thincke 8. hundred Roy maynes, and the rest beaten backe into the Citie, wherof

arose

arose great howling, crying, & lamenting through Rome.
But þ Romaynes to reuenge themselues, fel vpon al such
as mighte seeme in the Citie to fauour Pope Clement, as
al those that were bozne beyonde the Alpes, both French,
men and Spaniards that were weake and vnweaponed in
the Citie: they spared neither man, womā nor childe, par-
son nor degree, some they murthered, some they chained in
pylson, the women they vsed vilanouslye without al shame,
bishops and noble men they spoyled, robbed and long im-
pylsoned with great misery: This hurly burly continued
long. Vea I saw then (sayth Theodoricus) certaine ma-
trones of Rome desirous to enflame the Romaine Citizēs
against the courtiers & strangers, to iastle them ruffiantly
in the streates, and without al honestye to spit and flauer in
the faces of the courtiers both of men and women. But
while the freinds of Pope Vrbā did thus within the Ci-
tie molest the freindes of Clement, a certaine Frenchman
being Captaine of Angel Castell, and keeping it to the vse
of his countryman Clement and his Cardinals: did leuel
a certaine engine out of the Castell against þ Citie, dischar-
ging and shooting arrowes & pellets violently into Rome
amonge the Romaines and courtiers, and with this shotte
he ouerthrew, shooke downe and fyled many houses. Thus
was the Citie in a miserable boyle, and in these tumults
were slaine diuers noble men. Iohn Vrsine, Rainolde his
brother and one Honoratus, with Angelus lieutenant of
Rome & diuers other estates, slept by in armes in the qua-
rell of Clement assaunting þ Citie round about: Rainold
layde siege against it at S. Agnes gate a whole month, so þ
the Romaynes were robbed of their cattell, and durst not
peepe out of the Citie to followe their husbandrye during
this storme. Whereupon Charles the Emperour and Le-
wis kinge of Hungary at the humble sute of Pope Vrbā,
sent to Clement their Embassadors, desiring him to yeld
by his Papacy for the ending of these sturres tending to þ

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ruine of the Church and Christian estate: but Pope Clement and his Cardinals in steede of reasonable answeres vsed the Legates vilanously, keeping some of them in prison, some they racked cruelly, and by this meanes all christiendome was deuided, some (as Almany, Bohemia, Thuscia, Lombardy, England, Polony, Denmarke, Sweueland, Norwaie, Prusia, Frizland, with diuers other countreyes) toke part with Vrbane: and likewise many countreyes with Clement. Vrbane made Charles king of Sicil, and Clement set by Lewes of Andegana against him for it, to the spoyle of much bloud. Manye other notable hystories are written of this Clement, which for tediousnesse are ouerpasse, onely I note that which Theodoricus sayth, that he being Cardinall vnder Gregorie the xi. was cause of the destruction and lamentable spoyling of the Citie Cesanate, hauing charge of the souldiours that did it as is shewed in the said Gregorie. Also at the same time he sold the Citie Verceles vnto a couple of tyrants, to the great confusion of the same Citie in like maner, but those tyrants Calcatius and Barnabonis hauing full possession thereof, robbed this Cardinall againe of all the treasure which they had payde him. But when he sat in the Papacye he was so prodigall in spendinge the Church goodes, that he graunted to euery man especiallye noble men, large pensions, farmes & landes at an easie rent.

145. Boniface the ix.

210 **B**oniface the ix. borne in Naples, was first called Peter Thomacell being but a yonger scant xx. yeares old, but a tough and sturdy fellow, he was made Pope by consent of those Cardinals y remayned in Rome. Theodoricus sayth that he could neyther write nor singe, and that when he was chosen he knewe not what belonged to the greates charge of the Papacye, and when supplications were offered him, he handled them so vntowardly as if he had neuer beene

heene brought vp in the Court of Rome, neyther could he vnderstand the contentes thereof. When any aduocates during his gouernment moued any matter debated in his consistoꝛye, he neuer vnderstoode them, but would bolce out an vndiscrete aunswaere to their demaundes. At the first during the liues of certaine good Cardinals he durste not openlye commit simonye, though he pꝛuilye he vsed his brokers therein: but they being dead after vii. yeares he vsed it openly. First he toke the first fructes of all abbeyes and great Churches boyde, and ere the lyuing were bestowed the money must be payed: yea often he was heard to wishe, that the money being payed the party might not enioy it, that he might be payd new first fructes againe by a nother. This was the chiefe of those xxvi. Neapolitans, who beinge of his alleance Pope Vrban made Cardinals at Nuceria: who (as Crantzius sayth) beinge confirmed & establisshed, did forthwith confirme those things which Vrban had decreed touching the Iubely to be kept euery xiii. yeare, the feast of the visitation of the virgin Mary, and indulgences & pardons for the worshipping of Christes bodye. But by his couetousnes and simonye, because al benefices were sould for moneye, vsurpe waxed so rancke in Rome, that it was counted no sinne (sayth Theodoricus) in his time: yea oftentimes vsurpe was required openlye, euen in the presence of the iudges and officials. And againe there was no sute made to the Pope for anye matter, but that bysbes must be giuen for speakinge. The fiftē daye of Nouember in the first yeare of his raigne, hee, his Secretaries, and his chamberlaynes set benefices to sale so impudently, offering and tryng who would giue most, so that al men laughed it to scoꝛne. At which time he gaue vnder seale any benefice where soeuer, were it in his disposition or no, his gift to take place vꝝ his death of the incumbe: and this kinde of sale lasted longe in the Courte of Rome, so that many poachers ran vp and downe his countrey to espye where were any olde or sicke pꝛelate, & there

The sixt booke of the

upon poasted to Rome to purchase a graunt of his lyuings so that sometime the Pope sould one benefice to diuers parties, and vsed to set downe in the dating of it that the second third or the fourth graunt should stande aboue and before the rest: and therefore after diuers grauntes of one benefice yet some purchased one after al with this clause, to defeat the rest notwithstanding al former or after grauntes, and for more assurance the last should be antedated. Thus the Pope played pollage so long till all men being weary of his mockery, his market decayed.

A thousande other practises were put in vze by him and his clergye as appeareth at large in Theodoricus, and yet because the Pope did it, is was no sinne, for so they sayd generallye. He sent abroad his collectours into diuers countries with pardons, who thereby purloyned great treasures from the simple people, so that they brought oute of some one prouince an hundred thousand Florences: but the Pope calling these his officers to accompte, and findinge that some of them defrauded him, he put them in prysen, some he put to death, some murdered themselues, some were hewed in peeces by the people for their cruell exactions. When these and the former shiftes waxed stale, then the Pope and his complices deuised newe. They made newe grauntes of benefices which did disanull all the olde: but they were very deare, for they were sould for fifty dukates a peece, and they to whom the Pope graunted them, sould them with condicion that the seller should haue porcion of the commoditie. And if one man had a benefice graunted him & the graunte were wrytten and sealed, yet if another came in the deede doinge ere it were deliuered and woulde giue more, the former scale was broken, the wrytinge cancelled, and the graunte boyde, and so as often as the price was enhaunsed, the gift was chaunged: yea they that made the former offers were rayled on, and rebuked bitterly by Boniface, charging them that they went about to beguile him in

him in bargayning, offering not so much as þ̄ benefice was worth. At this time a contagious plague raigned in Rome wherof men dyed so fast, that (sayth Theodoricus) I haue seene one benefice soule to many men in one werke, euery one paying the price for it and dying immediately, another came by and by and gaue money for it, and so he dying þ̄ third did likewise. Then might a doulc get a lyuinge better cheape then a learned man, for the Pope bringe ignorant loued those best that were likeliest to himselfe. When money wanted, yet rather then Boniface woulde leese his market, he was contente to take other stuffe, as hogges, horses, graine, wheat, neate, sheepe or any thing els. Thus were al the Popes courtiers become bargainers, brokers, vsurers and simonistes: and he that could deuise the most crafty shiftes, was counted wyldest & most esteemed. Some hauing then a graunt to take for himselfe perhaps ii. iii. or iiij. of the benefices that he could espye next voyde, woulde by means of this commission cease vpon xx. and keepe the commoditie of them in his handes: they that vled these shiftes were the Popes auditours, & by this meanes they disapointed other men that had the like graūtes, and thus they might do with pretence of law, because they had prerogatiues being chaplaines and officers vnto Pope Boniface. Whereupon arose manye suetes and controuersyes in law, so that the clients being wonderfully encreased in number, the proctours and lawyers woulde not plead but haue unreasonable fees. The Pope also for euery seale that hee graunted had his fee of al men except his Cardinals: thus was Rome on all sides fleeced, filched and steaed. And yet in all this simony and byberye, euerye one that receiued a benefice had an oath ministred to him that he came by it without any unlawfull conditions of bying or sellinge. Afterward the said Boniface decreed that euerye archbishop, bishop, abbot or such like, if within a yeaere after the receyving of his lyuing he had not fully satisfiied þ̄ Popes trea-

The sixt Booke of the

surpe, the lyuing to be voyde immediatly: and in this snare many p̄lates of all degrees was sodenly trapped, so that of archbishops, bishops and abbots they became my Lordes quondam, & of rich men, beggers. Many fugitiue friers, hedge priestes, roages, rascals, verlets and pezaunts seing this, ranne thicke to the Popes court offering themselves to serue him as his slaues, on whō he bestowed h̄ lyuinges whereof other were depriued: so that some h̄ to daye were ruffians, beggers & lackeyes, as to morowe were become bishops, archbishops, abbots and priors: thus on all sides the miser Boniface made a miserable clergy for greedines of money. Beside this many monkes and fryers did purchase licence of him to dwel aloofe oute of their religious houses and cloisters: priestes boughte lycences to haue as many benefices and dignities as they could get, to sel their olde and to buye newe, and to be nonresident at their pleasure. Neither (sayth Theodoricus) could any thing be demanded so vniust and absurde, but for money it might be gotten. And as Boniface did, so his couetous mother and two of his brethren beinge in his court with him, obtained grauntes of him at their pleasure, and sold them for double the price. If any noble men came to h̄ court with fayre hozles, then the mother and her sonnes woulde be sure to haue them or the most part of them: for no man durst deny them any thing that they craued. This Boniface had also a sister whom he gaue in mariage to the Earle of S. Flauia, and made him duke of Adria, geuinge him w̄ his sister 17. Thousand Florences, but at length the said duke in a fraye slue her with a knife, for the which h̄ duke was afterwarde trapterously murdered. Many tumults were made & procured by this Boniface in diuers places, and especially one bloudye sedition which lasted longe in Peruse. Also he entertayned very curteously a certaine abbot, who to gratifye him had murdered Beordus gouernour of Peruse in his bedde chamber, suffering him vpon especial good will
and

and amste to come into him. In the xi. yere of this Bonifac one Nicolas de Columna made a conspiracye to haue come in the night vpon the saide Pope, to haue depriued him of his temporall iurisdiction, but hee geuinge the attempt and cōminge with his men in armour to the Popes gate, was yet disapointed and fled: but the next daye xxi. of his seruantes that by commaundemente wayted vpon him were appzeended, and though one word of the Popes mouth mighe haue saued their liues, yet they were all hanged but one, who being but a striplin for wāt of an hangmā was promised pardon if he would hang the rest: who pausing thereat a while (because his owne father and brother were of the same companye) did yet at the last for sauinge of his owne life do the execution both on his father, brother and the rest, weeping tenderlye at this hard hap. And yet he also should afterwarde haue beene hanged, but at þ people moued with compassion, sued for his life.

This Boniface receyued to fauour maister Adam an Englishe Cardinal being skilfull in the Hebrew tongue. He banished bitterlye the Earle of Fundus, who at the first procured the disoord. He raigned ouer the Romaynes not like a bishop, but like a saluage tyrant Nero or Caligula. He suspectinge diuers Romaynes of treason against him, did cause them to be put to death. He repayred and fortifyed þ Pallais Vatican, the Capitol Angell Castell. There was neuer Pope that bare such rough sway ouer the Romaynes sayth Crantzius. He had no learning, but coueted to encrease the pompe of his estate, and therfore deuised a lawe whereby he purloyned the soueraintye of the world, that is, that it should not be lawfull for anye of the clergye to enter on a benefice which he shoulde obtaine, vlesse he payed the first frutes to the Apostolicall excheaker or the Popes Chamber. He put downe the Banderesians a noble estate amonge the Romaynes: also he compelled the Romaynes by a cruell lawe, to fetch home their forreine Senators

101. The sixt booke of the

uatour Malatesta of Pisauria: He strengthened the Citie
 for his owne purpose with fortresses and bulwarkes: but
 making warres with the Vicountes he losse Bononie. He
 caused Ladislaus a yong gentleman sonne to Charles king
 of Naples, to be Crowned kinge in his fathers Realme by
 the Cardinall of Florence: whereupon Sigismunde kinge
 of Hungary thinkinge himselfe greatlye iniuried, greate
 warres ensued to the myserable slaughter of Thousandes,
 burning and spoyling of Citties, townes, monasteries &
 castels in Hungarye: So great a thing it is to dispossesse a
 kinge. Boniface also canonized S. Vrgit bozne in
 Sweueland. He gaue to his cosens and kinned the aduun-
 tage and commoditie of the Iubelye: He offended and sin-
 ned much in parcialitie, and because he subscribed & gra-
 ted certaine abhominable indulgences and pardōs, he ran
 into great infamye. He kept the Iubelye at Rome Anno
 1400. where manye straungers were robbed, and greate
 Ladyes rauished by the pezantes of the Popes court: Fl-
 uallye Anno 1404. he dyed of the collicke and stone. The
 Summer befoze that Boniface dyed, there happened hor-
 rible tempestes, boisterous winds, hayle, thunder & light-
 ninges. And in the night a certaine house (new builded by
 Boniface) of square stone very collype (wherein for the time
 he used to blesse the people) had y^e roofof it blowen downe
 by the violence of the storme, and the timber hurled to the
 earth. Also the strong pinacles of Angell castle were thro-
 wne to the groundz with much other mischiefe and ruine.
 Also another night appeared such terrible and vehemente
 lightning and thonder all night long, that all men beinge
 in a desperate feare, thought surely the Citie woulde haue
 beene ouerwhelmed withal. Another time also there was
 in Rome an earthquake, which though it did no hurt yet it
 amazed al men. Theodoricus lib. 2. cap. 33.

This Pope rooted out a superstitious sect called Albes,
 and burnt a priest of them who came with a great traine of

that

that sect both men and women downe from the Alpes into Italy: for Boniface seeing him come thus with his companye all in white (for þ which cause they were called Albes) was afraid as some write, least his Popeship should be taken from him by the said priest. But some (sayth Platina) say that the man did purpose no harme, but that the Pope did imagine this to put away the rumour that went, how the priest was for spite and mallice taken and put to death.

146. Benedict the xiiij.

Benedict the xiiij was a Catalan bozne and called Peter of the Moone: this mā even in the time of the sciesme duringe was chosen Pope to succede Clement by those Cardinals which continued at Auenio. This fellow while he was but Peter of þ Moone & not Benedict Pope of Rome, did dispute against the auctorite of the Pope and of his clergye, and said that it was not to be feared: and for this his true saying notwithstanding he became Pope, yet afterward he was and is still condemned by his successours for an hereticke. While he was but Cardinall being sence by Pope Clement Embassadour to Paris and other places, he vsed often to boast that if he might be chosen to succede Clement, he would spare no meanes to procure that this longe sciesme might cease. And therefore the Cardinals abused with his great protestations, did chose him in deede to succede the other, but before the election they sware all and he among them, þ whosoever shoulde be chosen Pope shoulde be cōtent at any time to resigne & giue it vp againe, if the Cardinals thinkinge it meete would require it. But afterward whē it came to trpāl, he despying his oath would not yeld one iote, no though þ Cardinals & diuers Princes did exhort him to it, and charge him with his oath: and counsels conclude against him that he was no Pope. But certaine estates of Fraunce moued with his troublesome obstinacy

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121.10 The sixt booke of the

obstinacy, did set vpon him by force of armes: toke him prisoner and kepte him so thzee yeares, and yet could not make him giue ouer, but that he would first dye ere he would diminish his dignitie: so that they being wearie of him, deliuered him againe at the end of the thzee yeares.

By his lawes it appeareth that being Pope he would that euen the wronge sentence of condemnation vctered by him and his sonnes shoulde be feared. Hee abode in his place (sayth Crantzius) till the time of the councell of Constance, and he swarued much in the auctozizinge of it: finally he began to be hardned being cast of in that councell. He continued in his obstinacye with his Cardinals, who also after his death endeouored to continue and maintaine this strife by putting vp another to be Pope, but they were forbidden. Amonge other thinges this Pope gaue to the kinge of Fraunce (Charles the vi.) the tenthes of the Church, partly to hye the kinge to maintaine him in his quarel, partly that he might take part of this great lucre, and (sayth Theodoricus) he sawe it stooode him vpon. He at length followed Boniface his practise in bestowing benefices, geuing dispensatiōs, tolleratiōs, exemptiōs, totquot, pardōs and such like enozmityes, according to the saying: If thou sawest a theefe run thou diddest run vvith him. This he did to allure men from the obedience of Boniface to himselfe, & better to maintaine his quarrel against him. Whē this Pope Benedict abode & plāced himselfe strongly in his countrype, and auouched that he himselfe was true vicar of Chryste, he was shamefullie repproued by the auctozitye of the said general councell. And yet he summoned and helde a Synode in Perpignan, and created manye Cardinals. At the length he dyinge at Pēniscula Anno 1424. commaunded these his Cardinals to choose another in his steede forthwith: and they forthwith choose Giles Munyos canon of Barchynony, calling him Clement the eight, who out of hand at the motion of kinge Olphonfus

dit

did both create newe Cardinals, and toke vppon him to do those thinges that appertayned to the Pope. But when Pope Martin the first came in fauoure with kinge Olphosus, this Giles at his commaundement yelded vppe all the righte and estate of the Pope dome being appointed bishop of Maiory: and in like maner they whom hee had made Cardinals, did likewise giue ouer their Cardinalship.

147. Innocent the seuenth.

Innocent the seuenth was borne at Sulmo & called Cosmarus of Peruse: he being Cardinal of the holy Crosse, while all Italye was in an uprore he was made Pope to succede Boniface the eighth. While this Innocent was but Cardinal (as Plat. sayth) he purposed to reprove the astardlines & negligence of the former Popes, saying that theyr sloath was the cause of the sciesme of xl. yeares in the Church of Rome and the destructiō of the common wealth was not redressed. But he hauing gotten the Popedom, and following the fashions of Boniface & Urban in diuers things (which beinge but a Cardinall he had repproued) he did not onelye that which in other hee had so much condemned, but also would be highly offended if anye man should haue mentio-
ned it vnto him. He gouerned all thinges so disorderly, that when the Romaines requyred to haue the Capitoll, theyr libertie, right byrde, and Adrian castel to be restorde vnto them, and were verie earnest that he should take awaye this daungerous deuision in the Church, pacify the warres, and qualify the seditions, wherunto the French king promised his ayde, & Peter Poone denyed not to take peace: then the Pope sente the Romaines to Lewis his nephewe (dwelling in the hospital called the holy ghostes hospital) as to an hangman for the purpose, who forthwith mur-
dered xi. of the Citizens, which came to procure redresse for theyr countrey, which by the maliciousnes and negligence
of the

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Josephus ph...
imp: dnt Ba
avid. 1111

The sixt booke of the

of the Pope was brought almost to confusion. The saide Lewis first stripped them naked, then he murdered them, and last of all threw them gasping for breath out at a window saying: We cannot cast out sedition by any other meanes then this, Where their bodies lay mangled in the streates till it was night. By the which crueltye the Romaynes being much enraged seeking assistance of Ladislaus king of Apulia, they range a larum bell and put themselves in armour, to reuenge the villany upon Lewis. But the Pope to shunne the surfe of the people fledde in all post hast with his nephew the murderer to Viterbium, in the extreame heate of the daye, so that he and some Cardinals that fled wyth him being soze heated were almost choaked and dead for wante of drinke, but xxx. of his compayne perished out right. Also one of the pezantes killed the abbot of Peruse by the way hard beside the Pope, & another pezant killed one of the court for greedines of a pot of drinke before the Popes face: and all theyr bodies that dyed by this waye were left vnburyed. Also after the Pope was come to Viterbium, many of his court dyed with drinkeinge suddenlye cold wyne. Then the people for anger that they could not ease theyr stomackes upon the woorkers of this treacherie, turned their rage vpon the rehetiers, whose goodes for the most part was spoyled and taken away, but some courtiers by report were saued in Cardinals houses. Afterwarde they hauinge taken the Capitoll and wonne Right brydge, attempting in vaine to assault Adria castel. In this byople Iohn Columna Earle of Trope, and other noble Captaynes of great hands, wyth Ladislaus his furtheraunce, ioyned wyth the Romaynes. And hereof arose a bloudy conflict ioyned wyth much villanye (sayth Theodoricus) betweene the Guelphes and Gibelines, these fightinge for the Citie, the other ioyned wyth the Vrsines for the Clergye lasted many dayes in the Citie w murder, rauishing of womē, robbing & spoyling wout cōtrolmēt.

Manye

Many Cardinals were used vnreuerently, taken & led to the Capitoll and there beaten wth coodgels, some prelates had their garments torne of their backes and lay long in cruel prison, the Popes treasury was robbed and pilfered, many of his bulls and pardons with other such wytynges were rent and torne. And (sayth Theodoricus) who can tell all the vile touches used in the Citie. The pictures of Pope Innocent were in al places daubed with dirt and greater despites doone against him. But in the ende all thinges being appeased, because it was thought that Innocentius much misliked this murder done by his nephew as he disssembled it, the Pope returned to Rome and choose more Cardinals, among whom were Angel Corrarius a Venetian, Peter Philargus borne in Candy, and Otho Columna a noble Romaine. He hauing thus fortified his Popedom, created his bloudye nephew Lewis Marques of Picene, and also appointed him after ward Prince of Firma. He commaunding the halfe of Ecclesiastical liuinges both in Fraunce and England, toke the foyle in this matter for it was denyed him (sayth Gaguinus) after the which hee liued not longe but dyed Anno 1407. at Rome. Theoricus sheweth how y^e whē these sturres were hot in Rome, on a night in Auguste such tempestes happened that two Nunnes standing together, were slaine wyth a flashe of lightinge, and others houses, walles and towers were beaten downe. Also he reporteth y^e this Innocentius refusing contrary to his oath at his election, to come to agreement with Peter Doone (the other Pope y^e stood against him) was straungely touched by the hand of God y^e same time: for hauing byzed his freindes to be a meane that he shoulde neuer be more moued to giue by his estate, he was suddenly taken wyth a straunge Palsey in the face, all men saying it was Gods iudgement for his disssembling, But he was recovered of this ere he returned to Rome.

148. Gregorie

The sixt booke of the

148. Gregorie the xij.

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Gregorie $\text{p}^{\text{r}} \text{xii}$. a Venetian bozne was first called Angel Corrarius, he being Patriarke of Constantinople, and S. Markes Cardinall was chosen to succcede Innocent. But hee was chosen at Rome vpon this condition, that if it should be needeful for h^{is} behoofe of the Church he should depose himselfe of his Popeship, because that Benedict the xiii called Peter Doone, who at Auenio was chose to succcede Clement the vii . Gregorie beinge enstalled Pope, did confirme his promise by wytyng before notaryes and witnesses, vpon condition that the other who also claymed the Popedome should do in like maner, and yelde by his estate. But when Benedict would not but stoode stifflye to clayme his right, and fled from Auenio into Spayne, this Gregorie like wise would not giue place. But in the beginning they notwithstanding exhorting ech other by Legates, & offeringe on either side to yeld by their titles, appointed to meete in Sauona to make peace. But by their conference vsed by Legates, they so mocked and disapointed one another (which caused many Christians to speake euill of them) they stirred a grezater strife, and therefore a greate councell was helde at Pise Anno 1410. wherein these valyers and deluders were both broughte before the Cardinals of either faction, who with one consente depriued them both of the Popedome. In this Synode were 124. deuines, & almost 300. Lawyers which deposed them both, & chose forthwith one Alexander bozne in Candy. This deepe was allowed by all Nations, sauing the Spaniards, the Scots, & the Earle of Armenia, who whollye claue to Peter Doone: neuerthelesse Gregorie & Benedict despyng this councell, toke vpon them stil the estate as they did both before. But fearing least they should be apprehended, the one of them fled to Ariminus with Leonarde Ar-

tine Sea

fine Secretarpe, the other with his companions fled into
 Catalony. And thus at one time thre Sunnes (for so the
 Pope calleth himselfe the Sunne of the world) did shine at
 one time in the Popedom, and yet none of them all shone
 in heauen. Gregory after the degree of y^e counsell, was
 curteously entertayned by Charles Malatest Prince of
 Arminius. And while he stayed at Luca by the consent of y^e
 Cardinals that hether to forsaked him not, he created Ga-
 briel Condemerius his sisters sonne Cardinall. He drew
 by the eares one Nicolas of Luca a white fryer & doctour
 of diuinitie, oute of the pulpit, because in his Sermon he
 moued and perswaded him to seeke for peace and vnitye to
 the profite of all Chyristendome: beside that he vsed him so
 violently in the Church, he after ward also sent him to pri-
 son to terrifye other that they should not talke of this mat-
 ter. In the ende the fathers of the generall counsell of
 Constance sent vnto him, that eyther he should come the-
 ther or send his messenger, and thereupon he sent Charles
 Malatest to be his proctour, who seeinge them thus to be
 minded to put him from the Popedom, he stept vp into y^e
 Popes trone (being there for the purpose prepared) and
 comming downe fro n it againe, francklye gaue ouer the
 fourth day of Iulye Anno 1415. for the which free yelding
 the whole assemble made him Legate of Picene, which as
 soone as Gregory vnderstoode within a fewe dayes for an-
 ger, grieve and anguish of minde, he dyed sodenlye. But
 Peter Moone stood stiffely in his dignitie, of whom Iohn
 Gerson doctour of diuinitie of Paris did (being present in
 the said Synode) speake of y^e lunaticke Pope Peter Moone
 saying, y^e Church shall neuer be at peace until the Moone
 be quite eclipsed. But he would not yeld neyther for en-
 treating, perswasion, nor threating of any man. Tho-
 mas Walden doth make larger discourse hereof in his
 Sermon preached before king Henry the fift of England.

Because that the doinges of these two Popes raigning

The sixt Booke of the

both at ons, that is Gregory the ix. & Peter of the Moone are so notozious that it were worthe to be knowen, but so longe that it were tedious here to be shewed, onely this may suffice to signifye their treacheryes, which Theodoricus hath written as a p̄face to the rest of their stoꝛye co- piled by him at large. I come now (sayth Theodoricus) to Gregory whe succeeded the former Pope Innocentius. A man shoulde scante finde incke and paper sufficiente, and shoulde be tediousl̄y occupied to declare by what craft, guile, deceite, iugling, caweling, hypocrisies & subtilties this Gregory was chosen by the Colledge of Cardinals, with whom he and Peter Moone afterwarde delayed to agree for the quietnesse of the vniuersall Church: promisinge and not performing: and excused themselves for not agreeing, mocking and deluding with naughtye p̄aunces all Chřistendome: vsing shiftes, excusis, false forgeryes, & frumpinges on both partes by theyꝝ messengers to & fro. But it is euidente that they haue their consciences seared, sayinge that they are plaine and simple men, when as they are in deede full fraughte with diuelishe delusions. And because it shoulde be a godlye deede, they haue saide and do say y they woulde yeild to vniyte, which yet in their malicious hartes they neither do nor euer did purpose as by their deedes shall appeare, as I will reueale to the worlde for euer, not onely in this booke, but also in my other worke called Nemus vnionis. Although alas there be manye kinges & p̄inces, and many inferiour secular powers, Cities, boroughes, townes, villages and castels, and the most part of Ecclesiasticall p̄lates of al sortes, beside clarkes and Ecclesiasticall parsons both secular and regular in sondrye countreyes, nations and landes walkinge & wandering in desertes of darcknes, and many of them not desiringe the common profite of the catholicke fayth, but beinge deuided into sondrye factions for theyꝝ sondry affecti- ons, do yet cleaue to the said Gregory & Peter, vpholdinge
and

and cherishing them most dampnably in their obstinacye,
sciesme and heresye, and lifting them vp as their idols, like
the foolish Egyptians &c. What ende therefore is like to
come of this lamentable sciesme which they foster which
are Lords of this world, not to procure peace but greater
disorde, and to be feared if God helpe not to the destructiō
of lower powers, who being perillously bewitched & char-
med with the vaine promises & sleighes of these two Po-
pes & their adherents, do byhold them in the pride of their
ranchour, mischief and errour, as if there were no God
in heauen, but that the saluation of soules and bodyes did
onelye depende vpon these two priestes of Babilon: from
whom more mischief hath spronge and flowed ouer al the
face of the earth, then euer proceeded from any that fought
for the Papacye, from the beginning to this our time.
And out alas these biles and soares are so brast out in the
eyes of al the world, that there is no shift to denye or couer
the same: whereupon the Catholicke fayth is darkened w
cloudes of ignorance, al religion hath suffered shipwacke:
Christians being at larre amonge themselves do deuoure
one another: Connes and other instruments of mischief
and murther are put in practise: feare of God, honesty and
vertue haue departed farre from kinges and gouernours
and from the people of all sortes, and vice hath stepte into
their places: and finallye the whole & vniuersall Church
is sicke frō the Crowne of hē heade to hē sole of the foote. &c.
Much more to the like effecte complayneth Theodoricus,
being then Secretarpe to the said Gregory when these by-
roxes were thus rayled by these prelates, whose particuler
doinges as they are manye and diuers, so are they straunge,
monstrous, horrible, and to be wondred at that anye man
though he did but suspect that there were a God, would so
delude both the world & him, but hē the spirite of God hath
saide hē they shoulde be blinded in their sinnes. And thus
was all the worlde troubled with this Gregory on the one

The sixt Booke of the
The Sunne of darcknes, and with Petrus Luna the mā
of the Moone on the other side.

149. Alexander the fift.

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Alexander the fift was bozne in Crete, a franciscan fryer
in profession, called Peter Philargus or of Candy. He
succeeded the foresaid Gregorie in his Popeship, for the for-
mer pzelates Gregorie and Benedict being deposed in the
cōcil of Pise as is said, this Alexander was chosen Pope
by general consent of all that were there present. Which
dignitye being bestowed vpon him (sayth Platina) he was
wortheelp called Alexander, because he being before but a
beggerly and begging fryer, might now be matched with
the proudest Prince in Europe, for excessive prodigalitye &
hautye courage. Therupon he vsed to least merelye often-
times saying: I am a rich bishop, a poore Cardinall, and a
beggerly Pope. This Pope was of so stout a stomacke
he cast oute of his kingdome Ladislaus then most mightye
king of Naples & Apulia, who did conuert to his vse more
conuenientlye the lordships of the Church being euil got-
ten. To this wicked deposition of the Prince agreed all
clergye and priestes of the councell of Pise. This beinge
done, the Pope did most vlawfullye bestowe it on Lewes
duke of Andegania. The councell of Pise being dissolved
this Pope went to Bononia, where Balthazar Cossa Car-
dinall of S. Eustace was president, being a moste sinnefull
Sodomite & filthye baude. This man was confirmed Le-
gate by Pope Alexander, because that councell was som-
moned by his politicke deuise, and because he was the man
who mighte best encounter and deale against such as durst
at any time go about to gouerne the Ecclesiasticall estate.
And this Pope (saith Platina) was more wild in maners,
more saluage, more bould and more laymanlike then be-
came his profession. His life was counted almost a warre;

fare: he thought that souldiours and warrelicke p[re]achers,
and many other wanton toys which are not to be named,
became him well enoughe. Amonge other decrees this
Pope made bulles for S. Frauncis markes y^e they should
be counted amonge the articles of Ch[ri]sten fayth, & made
a solemne holy daye that they should be worshipped of all
beleeuers, because he had beene a franciscan fryer. When
this Pope began to be very sore sicke of a popsoned medi-
cine which was mynistred to him by his Physicion Mar-
cillius Parmensis, receyuing of Balthazar a great bribe to
do it, (as Baptista Panætius sheweth in his sixe and fiftye
Sermon) whereby Alexander perceiued y^e his death due
nye, he exhorted the Cardinals that came to him to mutual
concord, and to maintaine the honour of the clergye. And
being now at the last gaspe, he said Anno 1411. in the viii.
month of his Popedome: I protest by this death which I
see to be at hand, all that was done at the counsell of Pise
was good and lawfull. After he had said this the company
weeping and mourning, he breathed out very feebeleye this
sayinge of oure sauitour: I giue you my peace, I leaue my
peace with you. Thus presumptuouslye durst he bring e-
uen at deathes doore, take vpon him the power of Ch[ri]st
to giue y^e peace of Ch[ri]st (being peace of conscience though
he did not so vnderstand it) which he could neuer do. And
thus he gane vp the ghost in his liue neuer asking mercy
of God for it.

After this Pope had thus at his departure bestowed his
charitable blessing, there followed both dearth and pesti-
lence, as if that God had turned his blessing into cursing.

150. Iohn the xxiiij.

Iohn the xliiii. was borne in Naples, called Balthazar
Costa Cardinall of S. Eustace, a canonist, and yet most
giuen to warlike feates. He hauing caused Alexander to

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he popsoned gat to be Pope . And some saye that by scuffling and manhoode he wanne the Popedome , and not by free election . For (sayth Stella) while he behaued himselfe in Bononia, moze like a Prince then an Embassadour, and was liefetenaunt ouer a great armye, the elders meeting there to choose a new Pope, he thzeatned to trounce them terribly, vnlesse they would choose him a Pope accordyng to his minde, and thereupon many were bzoughte forth to him to be approued, but he woulde allowe none of them. Therefore he was entreated to signifye and appointe whō he would haue to be Pope, hereupon giue mee (quoth hee) S. Peters roabe, and I will bestowe it on him that shalbe Pope, to the which they consented. He then taking it put it vpon him selfe, & hauing it on his shoulders said thus (as it is vsed in pronouncinge him that is elected : In the name of God Amen, I Balthazar Cossa am Pope . This thing being done contrarye to all their expectacion they durst not yet repproue it, notwithstanding they much millyked it. And thus Pope Iohn beguiled the foolish Cardinals, and bestowed liberallye the Popedome vppon his owne parson. He being crowned Pope did forthwith sende into Germanye to wil them to make Sigismond Emperour accordyng to the custome: he hauing obtained his purpose, held a counsell at Rome to crowne Sigismond Emperour there. In the first session or sitting of the said counsell, the masse of the holye Ghoste being done as the Pope sat aloft in his thzone, by and by an owle came in, which sittinge vppon a beame of the Temple and fastning her eyes stedfastly vpon the Popes grim countenaunce, did with her irksome whirking and horrible noyse salute the Pope. The bystanders were much amazed thereat, and some of them said in their whispering : Lo the holy ghost is come, to whō our Pope prayed so earnestlye to ayde him accordyng to his hope : Other some lookinge one vpon another & vpon the Pope, fell to grinning & laughing. But Pope Iohn good man was

was in a soze perplexitye, for he blushed very red, he sweat, he freated, his greace melted within him, and he chafed inwardlye aboue measure, & at the length because he coulde not deuise how to remedy this his foule confusiō, he brake by the counsell and went awaye. Then followed another sitting, in the which he was in the like agonye againe, and that with moze distresse. For the saucye owle without any summoning presumed to come into the councell place againe, and could not be desired awaye with hysling, whopping, and hallowinge, neyther scarred nor terrifyed with coedgiels and bats, so that in that Synode likewise nothinge was done but chasing of the owle, and not y. Hereupon manye said that such spirituall doves had long time beene the chiefe byrdes in the Church. This historye is wrytten by one Nicolas Clemanges in an Epistle of his. Furthermore for the nutenyces & debate that was among the Italians, whereof he was authoz, Sigismond and his traine coulde not come safelye to Rome. He therefore beinge cited (as *Massæus* sayth) by all nations almost to appointe another place for the assemble, he choose Constance a Cittye in the prouince of Mens, & appointed the daye to be the Kalendes of Nouēber Anno 1414. Some in y meane time perswaded him not to go thether, least perhaps he should be vnpooped ere he returned. Notwithstanding he went thether with y most subtile aduocates & lawyers, to aunswere al obiections y might come. But in y middelt of his voyage he tumbled headlong out of his chariot, which he toke to be a token of ill lucke to ensue. Whē this Pope Iohn came to Constāce, he began the general councell w the consent of y Emperour and other Christian Princes Anno 1414. The Emperour Sigismond came thether vpon Christmas eue, and as sone as after the first masse of the sayd night a deacon had song the Gospell beginning thus: There wente forth an edict from the Emperour Augustus &c. and they being set in counsell in the ptesence of Sigismond, euerye man hauing

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liberty graunted to him to speake freelye, there were aboue fourtye haynous articles put vp and proued against Pope Iohn. As that he conspired the death of his predecessour Alexander, in byzing his Whisition Marcilius to poyson him, &c. Therefore he was compelled by the voyce of the counsell to giue vp his Popeship, because he was an heretick, a simonist, a lyer, an hypocrite, a poysoner, a bycer, an adulterer, a Sodomite, & of all kinde of trecherie shamefullie attainted. Therefore he chaunging his apparel, began to steale awaye the xxi. daye of Maye followinge to Scafuse a towne in Austria, and from thence to Friborow. But the counsell prouided so that the xxix. daye of May in the v. yeare of his Popedom, he was vncased of al offices, sought out, founde, and committed to prysen in a stronge hould in Germanye: where he was lockt vp thre yeares and had none that assisted him, but onely the Germanyes, who to theyr great domage did not vnderstand neither the Latine nor the Italian tongue. It is also noted in the storye of Albanus, that this Pope Iohn was spoyled of al his riches at his deposinge, which amounted to 75. Thousand flozecs of gould & siluer. In the meane time (sayth Masfarius the presidents of the Synode published a decree, wherein they shewed that a general counsell being lawfullie gathered together, is aboue the Pope, & that it hath power and auctoritye from Christ (who is the head of the Church.)

In this counsell whereas manye thinges might haue beene done, both for the glozpe of Christ and for the comon wealth, yet nothing was done but canons deuised against those that sought to reuiue the light of the Gospell, to suppress both it and them. In this councell Iohn VVicliffe a famous, godlye and learned man was excommunicated and condemned for an heretick, because he by the Scripture in preaching and wrytinge, detected the delusions of the Pope, and his monkes, fryers, nunnes, and such other, and manye yeares after his death, his boones were taken

out

out of his graue here in England (where he was buried) and were burnt. Also Iohn Husse and Ierom Prage hauing a safeconduct to come safe and go safe, were cited to this councell, & when they were come because they had inueighed against the Church of Rome (notwithstanding they warrante graunted and sealed with the Popes bull,) yet they were taken and cruelly burnt. Platina sayth they were burnt partly because they auouched that the clergye ought according to the example of Christ and of the Apostles liue poorely. Such is the libertye which the Pope graunteth those that come to his councelles, such is the warrante that he giueth for safetie, and thus he keepeth his sayth. Amonge other Popelike pageants played by this Pope Iohn, he also broched and styred most cruell & bloudye warre against Ladislaus, and helde a conspiracye at Rome to driue him out of his kingdome. He commaunded y they should say seruice to S. Iohn Baptistes heade set out in shew the whilest, the which he did for this pollicie, because he purposed to sell it to the Florentines.

While Martin the fift who did succede him & supplie his rounne was at Florence, this Pope Iohn being deliuered oute of prysen against all mens hope, to the greate marueile of the people he came thether to him, and kissing the feete of Pope Martin he did acknowledge him to be his Pope, to be Peters successour, and honoured him like a worloly God. Pope Martin being moued with this his greate humilitie, did make him Cardinall within a fewe dayes after and made him bishop of Tusculan, but within a fewe monthes after he ended his dolefull lyfe, thzoughe sorowe and grieve of minde Anno 1419. where his Whistion Cosmus that did euer loue him hartelye, caused him to be buryed in S. Iohn Baptistes Church with great solemnitye, where this Epitaphe was made on him in Latine Verse.

First Balthazer and then the name of Iohn I did obtaine,

But

But

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But being novve vnpoped I am Balthazer againe.
Of late I vvas the vvelthiest vvight vvithin the heauenly cope,
But in one houre all I lost deposed from being Pope.
VWhile I did sit on Peters chayre as soueraigne for a space,
Then manye men vvith lovvlye lookes vvere humbled to my face.
The greedy plague of couetousnes so bleard mine eyes vvith gould
That for to staunch my hungrye minde all holy thinges I sould.
Alas my loathed life hath staine and tainted verry sore,
The spouse of Christ that neither spot nor vvinkle had before.
For this my filthy trechery Saint Peters counsell pure,
VWould suffer mee in haury trone no longer to endure.
Then let all Popes by mee bevvare that shall hereafter liue,
Do not vvith mee for cursed bribes your holy matters giue.

151. Martin the fift.

216. Sigismund: Imp. Martin the fift was bozne in Rome & called Otho Columna Cardinall of S. George: he was made Pope by the decree of y^e counsell of Constance, which to establish him did depriue thre other, that is Benedict, Gregorie & Iohn. He being bzoughte vp by his parentes in learninge from his youth, when he grewe to yeates attended vpon y^e Popeship still at Peruse in such order as he mighte creepe for ward toward it. He returning to Rome was made Rememberer vnto Vrbane the sixt, which office he discharged with so great shew of humilitie and curteous nature, that Innocent the seueneth made him Cardinall. For in all controuersyes he woulde agree to neither parte, no not to the truer, but so keepe in a meane y^e he pleased all, & offended none. For this cause he was so in fauour with the Emperour and Cardinals, that in the foresaide counsell he was made Pope. At whose eleccion the Emperour Sigismund was so ioyfull of it that he thanked them all for chusinge such a Pope, & humbling himselfe to him kissed his feete. The Pope againe embrasing him like a bzother did thanke him on the other side, because his diligence had at y^e length
restored

restored þ peace to þ Church. After this salutaciõ þ Pope
 mouited on his palfrey, his coronation being also ended w
 great triumph he passed pompously (from the place where
 he was crowned) through the Citie of Constance with his
 horse trapped in skarlet, and all his abbottes and bishops
 in robes and miters rydinge after him, & his Cardinals
 wyth their horses trapped in white silke. But the Empe-
 rour on the one side of the Popes horse, and the prince E-
 lectour on þ other side wayted on foote vpon him through
 the Citie. And yet soone after he conueyed himselfe away,
 and as (Volateranus sayth) maugre þ Emperours head,
 he returned in all poast hast into Italy. He passed through
 Millen, Mantua, Ferraria, Rauenna, and other townes til
 he came to Florence: but mistrusting daunger he shunned
 Bononia. He abode at Florence two yeares lyuing in all
 fleshye pleasures, pompe and idlenesse, and preached not
 the Gospell so much as once. Furthermore while he was
 befoze at Constance, when the Emperour & other Prin-
 ces made often complaintes to him of naughty behaviour,
 and detestable manners of the clergie, he deferred the time
 to redresse it, saying þ it was a matter that required both
 leasure and good aduise. For (quoth he as Ierome sayth)
 Euerye prouince hath his fashions and customes, which
 cannot be altered without much hurlye burlye. And nowe
 because it was feared, that the generall counceils auctoryty
 should be takẽ to be aboue the Popes, he made this decree
 concerning counceils, þ none shoulde be sommoned againe
 till fye yeares were expired, and then from that time it
 should be continued for ten yeares, and so from ten yeares
 to ten yeares the generall counsell should be kept. Ther-
 fore Pope Martin hauing spẽt in his tourneing (as is said)
 two yeares, after he had beene much desired & longed for,
 he came to Rome and repayred þ Citie in outwarde buil-
 dinges and Popishe traditions. He demanded the Church
 inheritaunce w cruell warre. He established Lewis sonne
 to Alo-

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to Alouicius in the kingdome of Naples, & deposed Alphonsus Arrogan: he appeased certaine sciesmes in þ Church: he caused the Germaines to warre vpon the Bohemians, for heresye (as they call it). He byped V Valdenus an Englishe Cardinall, to write against those that defended the doctrine of Husse & V Vickliffe. He made moze Cardinals, and cōdemned all those decrees which the Popes had made in the time of the sciesme. He had a nephewe (as they call theyr sonnes) called Prosperus Columna, and caused him to succede him in his Cardinallship of S. George. He published a certaine forme for bargeninge, byinge and selling. He heaped vp store of treasure: he entring into Rome and finding it all ruinous, did repayze not onely þ houses, streates and Churches, but the walles also with greate & sumptuous cost and gorgeous worke diuerslye. Beside he bestowed much cost vpon Churches and cloysters: and repayed olde ruinous houses dedicated to the xii. Apostles. He held two Synodes one at Sene, and another at Papia: & confirmed by his decree that the next councel after ten yeares should be held at Basill. Finallye he dyed of the falling sicknes at Rome Anno 1431. and was buryed in a brasen tombe in Lateran.

152. Eugenius the fourth.

217 **E**Vgenius the fourth was a Venetian borne and a Coelestinian canon, called befoze Gabriel Condelmerius: his fathers name was Angel. He being a Cardinal gatte the Popedome by this meanes (as Platina sayth) For whē Gregorie the xii a Venetian was made Pope, his nephewe Antony Corrarius a canon of the order of Coelestines goinge to Rome, toke this Gabriel with him being of þ same profession. Whom Gregorie lyking wel did first make his treasurer and after ward bishop of Sene, and made Antonye prelate to the Bononians. After ward he mistrustinge
his

his estate, and departing from Rome to Luca minding to
 augmente the number of Cardinals, he made both his ne-
 phewes Cardinals. For first Pope Gregorie and after-
 warde Pope Martin were much ruled by the counsell of
 Gabriel, especially in embassages: whereby he succedinge
 them did trouble al the world. Certaine cauling parties
 were very busye about him to put into his head that Pope
 Martin his predeceffour being a great hoarder by of trea-
 sure, had lefte greate aboundance thereof: whereby they
 brought him to this point, that he commaunded that his kin-
 men, frendes, and vicechauncelour, shoulde be taken, and
 their goodes be confiscat. Hereupon the Romaines mind-
 full of their libertyes, raysed a maine crye, and put them-
 selues in armour, and dzyuing oute all the magistrates of
 Eugenius, and taking Frauncis Candelmerius his nephew
 prisoner, they choose newe officers whereof vii. were Citi-
 zens of Rome whom they called gouernours, who had po-
 wer of life and death. In the meane time Eugenius ama-
 zed in this sturre deuised to runne awaye. And therefore
 disguising himselfe in his apparell and puttinge on a mon-
 kes weede, he entring into a fisher boote with one Arceni-
 us a certaine monke begulled his keepers, and was trans-
 ported to Hostia. But the Romaynes vnderstanding ther-
 of did pursue him with arrowes and stonages. But he gat
 from thence to Pisa, and from thence to Florence, hauinge
 his galleyes readye for the purpose: where he dwellinge
 for the space of certaine yeares, made xvi Cardinals. Af-
 terwarde he wente to Bononia and there builded certaine
 sumptuous houses. He refused to come to the counsell at
 Basil Anno. 1432. because it was sayd that a counsell was
 aboue the Pope, and againe because he being cited shoulde
 haue bene called to aunswere such faultes as were layed
 against him. And therefore he was deposed and condem-
 ned for an heretick, and Amadeus Duke of Sabaudia and
 an heremite was placed in his stede. In this counsell
 were

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were condemned they that kept concubines, and walkers in the Church in seruice time. Also the communion was allowed vnder both kindes in the xxx. session. They y were colins to the Pope oz Cardinals, were depzyued from being Cardinals. The feast of our Ladyes cōception (as they terme it) was then decreed. But Pope Eugenius to ouerthrowe this counsell of Basill, did summon another at Ferrara, and afterward at Florence. There were at Florence the Embassadours of the Gretians, Aethiopians, Asians, Armenians, Indians, Danes, & other Legates oute of the East, who did there giue their cōsent to many thinges of the Popes religion, because they were (as Stella saith) al maintayned vpon the Popes charge. But the Legates being returned home especiallpe the Danes, were not allowed of their countrey for that wherein they had yeldded to the Pope as the chzonicles of Polonia do testifie.

It is worthe here to be mentioned what a myserable destruction fell vpon Ladislaus kinge of Hungary. Pope Eugenius compelled this king being a yong mā, to breake his oath and not kepe the league which he had swozne vnto Amurithes the great Turke. But while this yonge Prince Ladislaus beinge xxii. yeares old, doth vnbwarelye seeke to obeie the Pope as his most holpe father, hee was wortheplie plagued by Amurithes. For while Amurithes byrning an houghe host warred vpon him, he hauing his armye slaine, at the length being beguiled by Eugenius was also slaine.

They saie that this Pope Eugenius was maruelouslye delighted in warres, and that he being moued with great grudge, did stirre by Lewis the Dolphin of France sonne to Charles the vii. against the Basilians. Whereof greate mischiefe ensued. And afterward whē he came to Rome he bestowed many thinges on the Citie, as buildings and reparations, with diuers superstitious woorkes, to the enriching and pleasuring of monkes, fryers, and such like.

Pre

He first tormented cruellye Thomas Redonensis & VVil-
liam Estouteuill, and after ward did burne them most ter-
riblye: for Thomas said that there were many abhominati-
ons in Rome, and that the Church had neede of great re-
formation. Furthermoze he sayd that the Popes curse for
the quarel of Chyriste is not to be feared. This Eugenius
canonized one Cyril that wrote many fantasticall visions
vnder the name of Reuelations. Touching the foresaide
Thomas, Illiricus sayth thus in his Catalog: Thomas
Redonius a white sryer bozne in Fraunce in þ Duke dome
of Britaine was a famous preacher flourishing (sayth An-
tonius) Anno 1430. He in his preaching taught througħ
Fraunce & Italye þ great abhominatiōs was vsed in Rome,
that the Church wanted greate reformation, and that the
prelates forsakinge their pōmpe and royat, oughte to liue
moze modestlye, according to the example of Chyriste and
his Apostles: and that the Popes vniust curses are not to
be feared. For these opinions Pope Eugenius caused him
to be burned at Rome Anno 1436. This Thomas also
thoughte reuerentlye of the mariage of the clergy, for he
wrote that it was against the safetie of manye soules, if
they were not suffered to marrye accordinge to the maner
of the Greeke Church, who had not the gift of cōtinencye.
Because at that time they were dishonest and blotted with
vnlawful coniunction. Of this Thomas Mantuan saith
thus: A certaine Frenchman called Thomas, who as yet
lostred in harte the zeale of old sayth went in to Italye ac-
companied with a fewe. For so it pleased God þ the same
countreie which in all thinges excelleth other, should also
enioye this parson being a mirroꝝ amonge men. But God
prouided not onelye for Italye, but also for this holy man:
for he gaue to Italye such an one whose life it mighte fol-
low, and to the said man he gaue a crimsen crowne of mar-
tyrdome. For while he liued well and in godlye order, he
was accused vnto the Pope of haynous treacherie by cer-
taine

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raine spiteful fellowes, and after he had suffered prison, tormentes, vexation, at the length when they coulde finde nothinge in him worthe of death, they listd him more narrowlye, and armed themselves stoutlye with iniquitye to fulfill that which by equitye they coulde not do. And so committed him to the cursed fyre. Of this man were manye Verses and Epitaphes wrytten to his greate prayse, & bewayling of the tyrannye vsed toward his innocent body. Furthermore Eugenius ere he were Pope, did repayre S. Agnes Church at Ancon, and the gate of the Citie, and in his Popedom he Crowned Sigismond Emperour at Rome. He also after Boniface confirmed the annuities of all benefices. At length he dyed at Rome Anno 1446. and was buryed at S. Peters. He carped the Piter of S. Syluester (being brought from Auenion to Rome) out of Vatican to Lateran, with great worship and a procession. He punished certaine priestes that had pilfered certaine precious stones oute of Peters and Pauls head. One Lewis Cardinall of Aquilegia was the first of his order that began first to maintaine houndes and horyses, in steede of the pce.

153. Foelix the fift.

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Foelix the fift bozne in Fraunce was an heremite called Amadeus before his Popeship. He being first Duke of Sauoy, hauinge a wyfe and two childeyn (Pope Eugenius being deposed) was aduainced to the seate by the voyces of xxi. Electours. And notwithstandinge he were chosen & by the auctorite of Basil Synode confirmed in the Papall chayre, yet he being hindred by the faction of the said Eugenius, could neuer set foote in y^e Romaine seate, which they call Peters chayre. A sciesine rose hereupon that lasted x. yeaeres, and many tumultes sprange in the kingdomes of Chrystendome, because some would obeie Eugenius, some

Foelix

Foelix and other some would be counted neuters. And in this sciensline it made much controuersye, because some held opinion that the Pope was under the iurisdiction of the general cōcell, and other some maintayned the contrarye. And of this arose another waighthe and bitter controuersye whether the Pope were head of y^e Church or no, which continueth to this day. This Foelix being an aged man ere he came to be Pope liued to see the day, that the sonnes of his sonnes matched in mariage with kings daughters. And in the end geuing ouer all worldly charge, he purposed to go into a wildernes to lead an heremites life with 6. knightes. But as sone as he understoode that he was chosen Pope by the auctorite of the general cōcell, he shawed himselfe both crowne and chinne and came thether wyth a trayne of noble men, and being consecrate Pope toke the function vppon him, and did all thinges that belonged to the Pope to do, to giue orders, minister Sacramēts, excommunicate &c. and played the Pope x. yeares. He was so bountifull to the poore, that being demaunded whether he kept any houndes and to shew them: he answered that he would shew them another day. But when they that asked this question were with him the next day, he shewed them a great company of poore & needye people that sat downe together at dinner: saying, these are my houndes which I feede dailye, with the which I hope to hunte for the glozpe of heauen.

It liked this mā at y^e length for vnitye sake Anno 1447. to vnpope himselfe, and giue place to Nicolas the fift: whō he therfore made Legate of all Germanye and Fraunce, and also Cardinall of Sabin, but he dyed sone after.

154. Nicolas the fift.

Nicolas the fift was a Genewaie borne of a base stocke, his father was a Chirurgeon called Barthelmew Sarzans

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zant: and so this Nicolas was first called Thomas Sarzan.
In this one yeare he gatte to be bishop of Bononia, Cardie
nall, & Pope of Rome. This Nicolas being made Pope
after the death of Eugenius, did hange vp on the walles of
Angell Castell, Steuen Porcarius a Romaine knight, w
other conspiratours raying a tumult for the libertye of
Citeye. He celebrated y^e Iub. lie for lucre sake Anno 1450.

At the time of this Iubelie while they chaunced once w
the crucifixe to retorne from Vatican to the Citeye, it is
very certaine to be true that y^e pzeace of people followinge
was so great, that the Hule of one Peter Bardus a Cardie
nall could not passe by, because of those that came to & fro:
so that the people also were so thronged that there was no
passage, but in the ende they fell vpon the Hule first one &
then another, til the beast was euen perforce bozne downe
with the crowde, and ere it was ceased two hundred par
sons were troden to death and smothered vppon Adrian
bridge: & manye fallinge beside the brydge were drowned,
which were about 136. men. The Pope whose pompous
superstitious & idolatrous Iubelie had caused this miserie
to fall vpon the sonde people, did in this maner redresse y^e
case: He was sorre (sayth Platina) for the death of them y^e
were slaine, and therfore he remoued certaine cotages that
made the waye to be strait and narrowe entringe to the
brydge. For the enryching of his colers he spent all that
whole yeare in this kinde of solemnitye, & he himselfe with
his troupe of Cardinals did vewe the stages. He prouided
both by curse and wayters, that roages and vagaboundes
comminge to the Citeye, shoulde not misuse straungers and
robbe them of their money. In this Popes time y^e Turke
wanne Constantinople, to the great grieve of all Europe.
This Pope crowned Frederick the third Emperour, and
his wife Leonor He builded a sumptuous librarie in Vati
can. And reuiued with great dilligēce learning and know
ledge, which was then almost drowned with grossenes &
barbar

barbarous sophistrie. He appointed stipendes for learned men. But amonge these his vertuous doinges and good affection towarbes learning, he had his vices withall and those notozious, namely he was greatly giuen to drunken-nes, and so muche delighted therein, that he soughte for all kinde of wyne from euery place. He bestowed great cost vpon buildinges both of h towne wallles, Churches, Pal- laces & Castels. Concerning his building (Platina saith) he began to fortifye with stronge walles the gates and to- wers of the Citie, the Capitoll and Angell Castell. He builded sumptuouslye & magnificentlye both in the towne and at Vatican, as in the towne the Popes house: also hee repayred the house of S. Steuen in Celius hill. He raysed e- uen from the ground S. Theodors Church. He couered w- lead an olde Church in Rome called Panthion. He trans- ported the Popes house in Vatican, & brought it to a state- lye fourme. He began to laye the walles of Vatican wyth greater foundation. He restored Right byrge, and builded a greate and large house beside Viterby bathes. He ayded diuers with money, that builded in the Citie. And at his commaundement almost all the streates in the Citie were strowed. There are yet remayninge certaine Clessels of gould and of siluer, crosses beset with Pearles & precious Stones, certaine priestes robes gorgeouslye decked w- gol- den orches and pearles: also certaine couerings & han- ginges woven of gould and siluer, beside a certaine ponti- ficall Mitre, which remaine as monumentes of his plenti- ful pompe and magnificencie &c. Finallye he being trou- bled with an agewe and the goutte, dyed Anno 1455.

155. Calixtus the third.

Calixtus the third a Spaniarde borne in Valentia cal- led first Alphonfus Borgia, his father was called Iohn and his mother Frauncis: Pope Nicolas being dead, t. 18

R. ii.

Alphon-

The sixt Booke of the

Alphonfus being an old impotent man was chosen in his
steede. This Pope as wyrters do testifie of him was very
running in the Popes canon lawe, but wholly ignorant
in the Scripture as it appeareth by his deedes. He was
first Secretarie to Alphonfus king of Aragon, and made
bishop of Valentia by Pope Martin the first, and Cardinal
by Eugenius the fourth. As sone as he was Pope he forth-
with provided and addicted himselfe (not to preache to na-
tions) but to followe warres against the Turke, proclay-
ming it oute of hande as he had vowed before. And to fur-
ther this purpose he sent out a rable of fryers with bulles
and pardons, to encourage the Christian nations against
the Turke. Among these Iohannes Capistranus and Ro-
bartus Licius were of moste renowne, being both mino-
rite fryers and notozious hypocrites: who to drawe the more
fishe to their net, and to the greater filling of their purses,
vled many shamefull shiftes deluding men with dissembled
and counterfaite holines, Letanies, penance, fasting, false
merites, shryuings, reliques, images, crosses, songes, can-
ticles, notes, ringing of belles, & singing cakes. The Pope
also for his part was busye to stirre vp all Princes by his
letters to take the quarell in hand, as a matter very neede-
full and godlye. Also he commaunded the priestes euerye
daye at noone to ringe the sacringe bell, and at night with
an Aue Maria: that (saith Stella) they might by this holye
prayer, helpe them that foughte against the Turke. Cer-
taine sillye countrymen seing this folly in h Pope laughed
thereat, whereupon h Pope caused them to be hanged for
it. He decreed that no man should appeale from the Pope
to a generall counsell. He suffered his nephewes and ba-
stards to liue licenciously. He poured out (saith Valerius)
his letters of pardon in pure fashion, wherby selling them
then for five ducates which now are sold for crypples, he left
to his successour in treasure, an hundred millions & fiftene
thousande ducates. At the length he dyed for age Anno

14; 8. and was buryed in Peters Pallace, or the rounde Church.

156. Pius the second.

221

Plus the second bozne in Hetruria called first Aeneas Pi-
cothomineus, hauing his bzeast boyling long with am-
bition, did at length obtaine the Papacye. He of a pooze
bope became so worthy a man, as all wynters do testifie of
him that amonge the learned Popes he was the best lear-
ned, and most diligente wyter. In the counsell of Basil he
was the Popes scribe, and did with his Epistles and ora-
tions stande against þ auctorite of Eugenius. Afterward
he was made Doct Lawreat of the Emperour Frederick
the thirde, and being called to attende in his Court, his first
promotion was that he was made counsellour and Secre-
tarie. Afterward he being sente Embassadour to diuers
Princes, was first made bishop of Tergest by Pope Nico-
las, then of Scene, and finally Cardinall by Pope Calixtus.
In the end he attayning to the Papacye did as his elders,
he begā to proclaim þ warres against þ Turke, but he dyed
ere he could proceede in his purpose. He sought still to en-
large the dominion of the Church, for þ which (sayth Stel-
la) it appeared that he feared neither kinge, nor prince, nor
duke. If anye man offended him he would soze molest him
with warre and cares, till he made him satisfaction. And
therefore he was an heauye ennemye to king Lewis the xi.
of Fraunce, because he went about to abridge þ licentious
libertye of the clergy in his Realme. He warred vppon
Borcius duke of Mutina, because he did fauour Sigismond
Malatesta, and the estate of Fraunce against Frederick: for
he set Ferdinandus bastarde of king Alphonfus in þ king-
dome of Naples violently with auctorite and men of ar-
mes, against Iohn of Angewesonne of kinge Renatus. He
cursed Sigismond duke of Austria euen to the pitte of hell,

The sixt booke of the

because he bzidled the polling of Cardinal Cusan: furthermore he did euen as an angry Tiper (sayth V Volphanius VVilsemburgius) spit out the popson of his curse byō his Embassadour George Haimburg a worthe lawyer, and did so persecute him with his chondzing letters, y he was faine to flye into Bohemia, and liue there. He chased Deitherus Archebishop of Maguntia like a madde man out of his diocesse, and planted another in his steede: wherebpon great discorde arose betwecne Frederick the Palatine and duke of VVittenburg, with other in Germanye, by meanes wherof ensued great slaughter and bloodshed, and the City of Mentz being before a free Citye lost his freedome then. The cause of the Popes displeasure against Deitherus was, first because that Deitherus woulde not consente that the Pope shoulde charge his countrie with certaine great taxes & tallenges: secondly because y he woulde not be bounde vnto the Pope, that he beinge Prince Electour shoulde not as the Pope required withoute his lycence, call the other Electours together: Thirddly because he woulde not suffer the Popes Legate to call together the clergye within the diocesse of Mentz as the Legate listid: but as he being bishop thoughte best. For these causes the Pope disquieted both him and Germany. Also he remoued the Archbishop of Beneuent for making newe orders against his will. He commaunded George kinge of Bohemia to aunswaie vpon an appointed day touching his sayth, byō perill of leeling his kingdome, because he fauoured the opiniōs of Husse. He deposed many bishops for his owne lucre. He subdued many townes of Campania, and encreased maruelously the reuenues of the Church. He was verie beneficiall to his frendes & kindred. He caused an head to be translated from Peloponesus, which was saide to be S. Andrewes head, beside he wroughte diuers other Popishe pranckes. He powzed out riches vpon diuers vaine, sumptuous and prodigall buildinges. He made Corsian the

the towne wher he was borne to be a Citie, calling it after his owne name Pientia, buildinge a statelie Church of wrought stone in it. In the ende he dyed of an agew at Ancona, goinge thither aboute his warres. He was muche troubled with diseases while he liued, as with the cough, the stone, and the goute. Volateranus sayth that ambitious did ouerwhelme manie vertues in him: for he was euer greedy of promotion, and therefore he take great paynes and sought the fauour of Princes.

This Epitaphe was founde witten of him in an olde booke.

Frigida membra Pij retinet lapis iste loquacis,

Qui pacem moriens attulit Italia.

Summe Deus, quantum mortalibus alme dedisti,

Fulmine cum tetigit hoc caput æqua manus?

Vendiderat precio gentes, & crimina multa

Virtutis specie gesserat ille Pius.

Impius hic fuerat, quamuis sub nomine pulchro,

Crediderit falsis posse iurare fidem.

Nunc fidi comites, scelerataq; turba clientum,

Ingenuere Pium; nam scelus orbis erat.

CONCLVSIO.

Impius hic situs est, crudelis, raptor iniquus,

Aeneas, fatue quem genuere Senæ.

Platina and Sabellicus do testifie, that among other his prouerbiall sentences he lefte this in wittinge: There is a great cause why the clergie shoulde be deprived of marriage, but greater cause why they should be suffered to marrye. He hath the same sayinge also in his seconde booke of Colisalle: Perhaps (sayth he) it shoulde not be worse if most priestes were wedded: because that in married priesthoode manie shoulde be saued, that in unwedded priesthoode are dampned. This Pius the second (saith Coelius secundus) did breake by diuers noonerpes, commaunding them to come out of their cloister and to burne no longer in concupiscence,

The sixt booke of the

and not to play the strompets secretelye vnder pretence of Religion. Iohn Maria Polutianus sayth y in these dayes the Monozites and Bullistes in Italye fell out bitterlye, stryuing whether of them shoulde visite, keepe and rule the nunnies.

157. Paule the second.

222

PAule the second was bozne in Venice called first Peter Barbus, nephewe to Eugenius the fourth: he beinge Cardinall of S. Marke succeeded Pope Pius. He before his Papacye purposed to fall to the trade of marchandize, but when hee heard that his vncle Gabriel was created Pope, he began to applye his minde to his booke: and so arose from one degree to another, till in the end he gat the Papacye. He was a man of a goodlye parsonage, but of a hautye minde: he was betye couetous and bestowed benefices for rewardes. Touchinge his pontificall pompe, ye neede not doubt (sayth Platina) that he furnished it in such sort as he excelled all his predecessours, especiallye in his royall kingdome. Touching his Miter he bestowed infinite treasure thereon, procuringe to haue broughte to him frō euery place of great price, Diamants, Saphyrs, Carbuncles, Chyzolits, Jasperstones, Pearles and all other kinde of precious stones. He being thus royallye attyred like Aaron with Jewels, shewed himselfe abrode in such a maiestye, as neuer did anye earthlye creature. Then his desire was to be gazed on & to be worshipped: and for this cause he stayed straungers often in the Citie, shewing his handkerchiffe in the streete, that the greater companye might behold him. He commaunded also that none shoulde presume to weare a scarlet hat but the Cardinals, on whom hee bestowed much cloth of the same colour in the first yeare of his Poyship: to make them trappings for their hozles and Hales saith Platina. He practisinge
both

Both by worde & by sworde to aduance the maiestie of his seate, did nothing all his life time but moue warre in Italye sodenly when he spied his aduantage. Amonge diuers others Cityes hee assaulted Arminium, and caused both Suburbes and Citye to be myserably shaken, rente and tozne, with force of gunneshotte and other engins. He abhorred euen from his harte the decrees and deedes of his predecessour Pius. He restored the regular Canons whom Calixtus had expelled out of Lateran abbey: and bestowed greate buildinges at S. Markes & at Vatican. He condemned all those to be heretickes that should make any mention of vniuersities, for he was a very doubt and of grosse capacitye, and therfore he loued neither learning nor vertue. He being wholly addicted to ambition, royotousnes and pleasure, spent the whole daye eyther in feasting (as Volateranus sayth) or in takinge by his money, or els in searching out and beewing of olde coynes, images or Jewels. His greatest care was that the Citye shoulde neuer lacke victuals. Finallye after he had created tenne Cardinals whereof Frauncis Ruerius was one, and assured himselfe to liue longe, Anno 1470. he dyed of an Apoplexie sodenly by him selfe alone, after he had supped meere ly. After his death his colins the Cardinals bestowed on him a woderfull riche and costlye tombe.

From this time forwarde the estate of the Papacye began to impaire and decay. Stanislaus Ruthenus reporteth this one notable thinge of this Pope Paule in these wordes:

VWhen Pope Paule had seene certaine latine Verses written against him and his daughter, it is reported that he wept, and cryed out against the hardnes of the lawe of single life amonge his friends. Because that he who ought to be not onely the head of the Church but also of chastitye, shoulde see his doughter liue in the face and countenance of the Citye, with great shame and disdaine: who although she were verye heutifull, yet it greued his harte
that

The sixt booke of the

that it should be said he begat her in whoredome, because he knew that there was a law of God, whereby she might haue bene borne in wedlocke, vnlesse this lawe of single life had disanulled it. They saye therefore that he toke counsell how he might restore againe the mariage of the clergie: but beinge preuented by death he coulde not attaine to his purpose.

158. Sixtus the fourth.

223

Sixtus the fourth was borne at Sauona in Liguria called Frauncis Ruerius befoze, and generall minister of the Franciscans, succeded Pope Paule. He being at a time of solemnitye carped in an horse litter to Lateran, there arose a sodein tumult, so that the Pope was in great daunger of loosing his life being so pelted with stones, so that the dyuers did almost forsake him in the Litter. This Pope vsed to graunte one benefice to diuers and sondry parsons. He loued his frendes so well, that to gratifye them he did manye things against all law and equitye. He promoted his companion Peter Ruerius both of his owne order and countrye, whom with his brother Hierome he broughte vp for purpose to be a Cardinall, a man other wise borne to wast riches: for within the space of two yeres after (then which time he liued not longer) he spent of himselfe alone by his royotous lyuing, two hundreth thousand Crownes, beside this he ended his selfe thre score Thousand, and spent in siluer thre hundred poundes. He dyed beinge wasted through his incontinent life, when he was but xxiii. yeares old Anno 1474. His death was most hinderance to handicraft men, for he euer filled their shoppes with store of knackes. Iohn Textor in his officine sayth thus: Peter a priest and Cardinall in the time of Sixtus the fourth, wasted about vanities & luxuriousnes, thre hundred Thousand Crownes within y space of two yeares. Againe Iohn Riuus

Riuens in his booke De erroribus pontificiorum sayth, & Fulgosus reporteth of the incredible prodigality of the said partye. It were to longe to rehearse all his wooordes for breuitie sake these fewe may suffice, which I thinke is the least to be spoken of: namely that he ware goulden robes at home in his house, that he had his couerlets of gould for his beds, his Chamber stooles and pottes of siluer: Also he prouided for his concubine Tyrelia, shooes covered wpth Pearles. By this a man maye gesse the rest of his vnnecessary pompe and prodigalitye.

But Hierome brother to the saide Peter, beinge made chiefe of Linus court and Cornelius court, after him did rule and order the matters of the Church: beinge a man of more seuerer nature and lesse lasciuious, sauinge one waye not to be named. After these Sixtus aduanced the childzen of his bretherne and sisterne, amonge whom he made one Iulian Cardinall and his brother Iohn Presidēt of the Citie, and Prince of Sora & Seuogallia. He loued (sayth Platina) his kindred aboue measure, bestowinge and laushing on them that which beloged both to man and God against all iustice. And by the iudgement of manye he plunged all Italye with bloudye broyles, & that without cause. Therefoze sayth Volateranus, when he was driuen to necessitye hauing wasted his wealch vpon these tumults, he was the first that began to practyse this shifte: He deuised to picke oute certaine Colledges. Againe Agrippa sayth of him thus: amonge the bawdes of late yeares that set vpe and builded stewes, Pope Sixtus y fourth was most famous, who builded a notable stewe at Rome and (as he sayth in his declamatiō to the Louanians he sheweth at large) not onely for harlots, but other wise horrible to be thought vpon. He following y example of Heliogabalus, did maintayne his traine of harlots, and bestowed them on his frendes and seruauntes. Beside he had his fee comming into his treasure of that moneye, which the harlots earned by
their

The sixt booke of the

their misdoemeanour, to the enryehinge of his cofers: for þe Trompets of Rome do yet paye theyr Iuly tribute (as it is termed) euerie weeke to the Pope, which in yearely reuenues hath oftentimes amounted to xx. Thousand ducates, and now by report ariseth to fourtye Thousande. And so þe treasurers of the Church are bound to make accompte as well of harlots tribute, as of the Church landes.

V Vesselus Groningenfis (called the light of the world) in the discourse of the Popes indulgences wryteth of this Pope Sixtus, that at þe sute of the foresaid Peter then Cardinall of S. Sixtus, and Patriarke of Constantinople, and of his brother Hierome, he graunted the whole familie of the Cardinall of S. Lucia (who in his former yonge yeares had in like maner yelded himselfe to the detestable lust of Pope Paule the second) to file theyr bodyes lawfullye, in most vnlawfull, vnnaturall and vnspeakable maner for 3. hot monthes Iune Iulye and August, which he graunted with this clause: Fiat vt petitur, Doe accordinge to your requeste. O horrible and monstrous men, more saluage then brute beastes, weare it not but that malice of Antichrist and the deuill (sparing no blasphemie to slander þe Church of Chryste) dyueth me to detecte their loathsome treacherie and nakednesse, I would rather helpe to burye these villanyes in silence then to vtter these their filchines, which I canot but with blushing remember. Loath were I to plucke of the skete of theyr shame, & to reueale their ribaldrye, but that vnder such roabes lurketh hiddē so manye foule soares enfecting Chyistian soules, and deceauing their simplicitie with an outward visard of innocencie. And yet while I forbear euen for honesty & ciuillie sake, to discouer their filthie commedyes and lewisse pranches at large, as they themselues are not ashamed to doe, sportinge thereat with ballades, songes and sonets, and other vnhoneste wayes. Mantuan and other haue spoken and vttered thereof enoughe, & to much, wryting of this Pope

Sixtus

Sixtus and his nephew, & of Alphonſus. But as touching Sixtus (ſayth Volateran) he being diſpoſed to exerciſe him ſelfe in warrefare, wherunto he was of nature moze enclined then to religiō, moued quarrels of warre as he might right or wzonge. He inuaded without any cauſe Vitellius Tiphernates, the Florentines, the Venetians, the Colum-nians, Ferdinand king of Sicilia, the duke of Calabria and other nations and Princes. It was his chiefe delighte to haue Chriſtian Princes at commaundement, whom at his pleaſure he did both ſet vp and put downe: He ſet his con-federates the Heluetians with ſpye and ſworde vpon the Lombardes whom he had curſed, and gaue the Heluetians a pardon and an enſigne, to encourage them to the ſlaugh-ter of the Lombardes. He aduanced his coſins & baſtardes (to the ſhame of the Church) to all that he mighte: for he made two of his nephewes Leonarde & Iohn to be Preſi-dents of the Citie by courſe one after another, beſide other dignities diuers and many he beſtowed on ſondrye of his kindred, & among other one Raphael his ſiſters ſonne was made Cardinal. But one Laurence Medices longe by the ſaide Raphael and Saluatus Piſanus and diuers other, be-cause they had murdered his brother. He was verpe be-neficiall to the begging ſect of religious roages, graunting them reuenues in this life, and heauen in the life to come. He is counted as it were a newe builder of Rome. He be-ſtowed coſt of paininge the ſtreates & repayying the wayes, appointing ſkauingers to loke to þ ſtreates: beſide diuers other leſſe neceſſary & moze vaine and ſuperſtitious deedes about Churches, Chappels, and Pallaces. In the xv. yeare he celebrated the lubelic for the encrease of his lucre and gaynes, and to pleaſure his frendes. He diuerſed many polling & bribing offices of ſcribes, abridgers, ſollicitours, waighters, and notaryes of the eſcheaker, to enrich his cofers, which offices are to be bought of þ Pope. He made diuers newe holly dayes, and diuers Saintes, and manye decrees

The sixt booke of the

decrees to enriche the clergye. He excommunicated and cursed to hell Laurence Medices of Florence, for hanging his nephew Raphael. In the ende he being sicke of þe goutte dyed throughe rancour and malice, the soner because the duke of Ferrara had takē peace with the Venetians against his will, Anno 1484. And therefore diuers men made these Epitaphes of him.

¶ Of his death.

Non potuit Sequum vis vlla extinguere Sixtum:

Audito tandem domine pacis, obit.

No force was forceable enoughe to make Pope Sixtus dye,
But when the name of peace was heard it kild him by and by.

¶ Of the peace that ensued his death.

Dic vnde Aleto pax ista refulsit, & vnde

Tam subito reticent prelia? Sixtus obit.

Say hag Aleto whence haue we this peace? and how are fled
The bloudy broyles so sodenly? Pope Sixtus nowe is dead.

¶ Againe another wrote this.

Mortuus est Sixtus, gaudet nunc Roma: trahatur,

Vt dignum est, vnco mortuus in Tiberim.

Pope Sixt is dead and Rome is glad: therefore as it is meete,
To Tiber draw his carcase with an hooke fast to his feete.

¶ Another.

Sixtus obit, gaudent omnes: ne funere sicco

Transcat, amissa plangite glande fues.

Pope Sixt is dead, all men are glad: but least that noone bewaile
While he is buried: weepe ye hogs and howle your acoyns fayle.

¶ Another.

Extulit auratas sed postquam maxima glandes

Ecclesia, innumeris patefacta est ianua porcis.

When mighty mother Church gan once her goulden acoyns yeld,
It was set oape to howge heards of swyne that haue it fild.

¶ Another.

Sixte iaces tandem, fidei contemptor & xqui:

Pacia

Pageant of Popes. Fol. 169.

Pacis vt hostis eras, pace peremptus obis.

O Sixt thou were a foe to peace, and peace hath thee now slain,
That diddest long in life both faith and equitie disdain.

Sixte iaces tandem: latatur Roma, tuo quæ

Passa sub imperio est funera, bella, famem.

Now dead is Sixt: and Rome is glad who while as he did raigne,
Of burials and wasting warre with famine did sustaine.

Sixte iaces tandem, nostri discordia secli:

Sæuisti in superos, nunc Acheronta moue.

Now Sixt is dead that norye this age with discord and with euill,
Thou rag'd hast against the heauens, now wrangle with the deuill.

Sixte iaces tandem fraudisq; doliq; minister:

Et sola tantum proditione potens:

Now Sixt is dead that did contriue such falsheood craft & guile:
And onlpe bare so great a sway by treason all this while.

Sixte iaces tandem, pressa est quo sospite virtus,

Leges, sacra, pium, relligioq; fides,

Now Sixt is dead: who while as he did liue did keepe in awe
Religion, faith, zeale, godlines, all honestie and lawe.

Sixte iaces tandem, deslent tua busta cinedi,

Scortaq; lenones, alea, vina, Venus.

Now Sixt is dead, vpon whose graue there doth lament & howle,
Bauds, strôpets, bankrupts, ribaulds, strewes, & eke þe broken nowle

Sixte iaces tandem, summorum infamia, fexq;

Pontificum, tandem perfide Sixte iaces.

Now Sixt is dead: the shame of those that hye in honour be
The scoom of Popes: most faithlesse wretch now dead at length is he.

Sixte iaces tandem, vos hunc lacerate Quirites,

Dentur & impastis membra scelesti feris.

Now Sixt is dead: his carkasse then ye Romaynes rent & teare,
And giue the gubs to carragne crows, & to the saluage beare.

Quid pia profuerint functo solennia Sixto?

Tradita sunt celeri vota precesq; noto.

What doth it boote to pray for: soule of Sixtus being dead,
Your prayers are but blases of winde that in the ayre are fled.

God rest his soule

Risera

The sixt booke of the

Riserat vt viuens coelestia numina Sixtus,

Sic moriens nullos credidit esse Deos.

As Sixtus in his life did scoone the God celestiaall,

So at his day of death he thought there was no God at all.

Sixte iaces tandem, superis inuisus & imis:

Inclusus grauido ventre necandus eras.

Thou Sixt at length art dead whom heauen doth loath & also hell,

If murdered thou in mothers wombe, had bene: it had bin well.

Stupra, famem, strages, vsuras, furta, rapinas,

Et quodcunq; nefas, te duce Roma tulit.

Thou being Captaine wretched Rome, no mischiefe could escape,

As robbing, murther, vsury, theft, famine, whoredome, rape.

Magna licet tarde soluenda est gratia mortis:

Omne scelus tecum, Sixte cruenta, iacet.

Much are we bound to death though long it were ere thee thee sped,

For now with the Cruell Sixt all villany is dead.

By these Verses which were made vpon Pope Sixtus after his death, it maye appeare what opinion men had of his holinesse in his life. But to proceede, Leander & Tritermius say that about the yeare of our Lorde 1470. Alanus de rupe a dominican, after he had seene certaine diuelishe visions and illusions, contriued his worke called Rosariū out of our Ladyes Psalter, and preached it in steede of the Gospell: which Iames Sprenger did aduance with counterfained myracles, and at the length Pope Sixtus did confirme it to be holpe and autenticall with his bulles and indulgences. Whereupon a certaine booke was published, in the beginning wherof it is written that vpon a time the blessed Virgin came into the Cell of the said Alan it being shut, and made him a ring of her owne haire, and betrouthed her selfe to h^r monke, that she kissed him, giuing him leaue to handle and milke her brestes: and finally to be as pleasaunt and familiar with him as a woman would be to her husband. And these grosse monkiſhe myracles are yet defended

defended by the Popishe priesthoode. Of this Alan came the order of religious loyterers called after his name.

159. Innocentius the eight,

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INnocentius the eight was a Genewaie bozne, his fathers name was Aron, and his name before was Iohn Baptist Cibo: he beinge Cardinall of S. Cicilia was chosen Pope after the death of Sixtus. He was sometime a poore boye but of excellent beautye: and brought vp among those that waigheted vpon Alphonsus king of Sicill, wher he learned perfectly courtly fashions. Afterward he coming to Rome, continued a long season in the companye of Philip Cardinall of Bononia. In time he was made prelate of Sauon then of Melphit, afterwarde Secretarpe by Sixtus and so came to be Cardinall, and last of all Pope. He was tall of stature, fayre of complexion and of a comly parsonage: but of a grosse and dull wit, voyde of learninge, and so heauy headed that sometime euen when he sate busye about publick affayres, he would take a nap and fall a sleepe. He was wel beloued of Sixtus for his comly behauour and curtesye, wherewith he excelled all other. But herebye he sawned vpon all men with flatteringe face, but was freind to no man in deede: and being of nature addicted to couetousnes, yet he would shifte it and colour it with myght and pleasant iealettes. Euen at his entrie almost to his Papacye, he conspired with the Princes of Sicill against their king Ferdinand, sending for Robart Seuerinates to be Captaine of the enterpryse: So well both the Pope requite his bringinge vp in the king of Sicills house. He said that a man oughte to make warre for the dignitie of the Church, for the defence of subiectes, and for procuremente of peace to ensue, contrarpe to the Apostle sayinge: Do not euill that good may come thereof. But at length he seing himselfe disappointed toke peace perforce, and yet with these conditions:

¶

that

The sixt Booke of the

that a tribute shoulde be payed due vnto him, and that the rebels shoulde haue no harme. But yet þe wylse Prince king Ferdinand kept neither of the conditiōs: though the Pope sente thether his stoute champion Peter Vincent to challenge them, and his Secretarpe with him. Also he deposed George Boebracius kinge of Bohemia from his kingdom, for fauouring Iohn Husse, & bestowed it vpon Mathias: but because the Emperdur Fredericks woulde not plant this Mathias therein, great warre ensued thereof to the subuersion almost of the said Emperour. After this, Innocentius being wearyed with warres, gaue him selfe to pretended peace: and applyed him selfe whollye to ease and solennesse, which breedeth al wickednesse. He following the example of Sixtus, did erect a Colledge of secretaries: for his greater gaine, encreasing the number of them. He beautified the Papacye with a newe Pallatice. He did openlye lauish out riches and treasures vpon his bastards, giuing them honours without all shame: for he bestowed vpon one Fraūcis his bastard certaine townes adioynning to the Citie, & gaue a great dowrye w his bastard daughter Theodorina, maryed to an exceeding wealthy Genewaie. He made his base begotten childezen his chamber laynes, & his companions Cardinals. He soule pardons for þe quick and the dead. He bestowed great treasures superstitiously on diuers Churches in Italy, and on religious houses. He graūted leue by his bul to those of Norway, to say masse without wyne. He diuising a new trade to fishe for money, because þe neither þe aduātages of his pardōs, nor of his Inbelie, nor the taxe against the Turke coulde suffice him, he found out the title that was set vpon ouer þe Crosse of Chyste by Pilate, witten in threer tongues Iesus Nazarenus rex Iudeorum, which was hidde within a wall: also he found out the iron head of the spere wherewithal the side of our Sauour was wounded, and ere a man mighte see or kisse these Jewels he must paye well for it. But after long sickness this

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hence this Pope dyed Anno 1492. Of whom this Epitaph was made.

Quid quæris testes, sit mas aut foemina, Cibo?

Respice natorum, pignora certa, gregem.

Octo recens pueros genuit, totidemq; puellas:

Hunc meritiò poterit dicere Roma patrem.

Spurcities, gula, auaritia, atque ignauia deses,

Hoc, Octauè iacent, quo tegris tumulto.

About the yeare of our Lord 1464. Baptiste Mantuan being then xviii. yeres old wrote his ix. Eglog calling it *Post religionis ingressum*, entreating of the corrupt maners of the court of Rome: & his tenth Eglog of the controuersye of Fryers Obseruants and not Obseruants. Also he wrote a Diolog in prayse of the blessed life. In his ix. Eglog he painteth out the treacheryes of Rome, saying that all kinde of naughtye parsons are had in honour and are promoted at Rome: and that none are there aduanced but such vilaines as deserue rather to be imprisoned and dyuen out. His sayinges are partly thus:

Quo magis approprias, tanto magis omnia sordent.

¶ And after he addeth.

Fama est Aegyptum coluisse animalia quedam,

Et pro numinibus multas habuisse ferarum.

Ista superstitio minor est quam nostra: ferarum

Hic aras habet omne genus, contraria certè

Naturæ res atque Deo, qui dicitur olim

Præposuisse hominem cunctis animatibus vnum, &c.

160. Alexander the sixt.

Alexander the sixt was a Spaniard borne in Valentia, called first Rodericus Borgia, succeeded Innocentius: his deedes were so opprobrious and wicked, as hath bene seldome heard. He was a very rogotous tyrant & in league with the deuill to obtaine the Papacye. He being long vice-

207.16 The sixt Booke of the

chauncelour in his Cardinalship, did search and boult out all the estate and trade of the Court of Rome, and all the councelles and secretes of all the Princes and encozporations of Italpe. And therefore being Pope by the helpe of of his bastarde Valentinus (whom of a Cardinall he made captaine calling him Cæsarius) he did almost destroy them all: and rooted out and banished the most mightye and honourable houses of Rome, so that after ward he stood not in awe of anye of them. In the which bickeringe (sayth Valerius) the garrison of Frenchmen and Heluctians being murdered both man and woman, this proud Captaine Cæsarius beinge by meanes of his wyfe duke of Valentia, purposing to get a hecote of money, gaue to certaine Cardinals a pociõ of Aconita wherof his father also dranke, so that he fell a sleepe with the rest, and then þ sonne with the stroke of a weapon quenched the undeserued honour of both. This Alexāder held þ Jubelic at Rome Anno 1500. whither infinite multitudes of people resorted: but for those that either would not or could not come, þ Pope by his bull imparted to them the blessing and benefite of þ Jubelic if they would giue moneye for it. He spared no shamefull shifte to make money withall: and therefore he did found yet another newe colledge for clarkes of bziesses (for so were they called that wyte the abridgements of all matters) & these were in number foure scoze, of the which euery one payd for his place vii. hūdzred crownes. He cited al Princes by auctoritye of his bull to come to the Jubelic, and appointed standings in euery countrey in the streates, whither the people should resorte to send their money thither. By his Legate Iohn Borgia he crowned Alphonsus king of Naples, and (sayth Platina) made him sweare to be true to Rome in paying his yearely tribute faithfully. He bestowed infinite riches in repayninge and garnishing Churches, Castels, towers, hye wayes and houses in Rome. Volateranus sayth that he murdered manye per-
tues

tues by his notozious vices which are not to be named, on-
 ly (sayth he) I will touche those that were known in the
 eyes of the people. If he were at anye time at leasure, he
 had no regarde what kinde of recreation he vled withoute
 respecte of his estate. He flitted often to Adrian castell be-
 cause he might the better come out openly to behold such
 shewes and delightes, as maskers, mommers, dauncers,
 harlots and strompets, and other worse kinde of people b-
 sing these braueryes vpon hollydayes and other times: he
 delighted much to see the lasciuious comedyes of Plautus
 and other like enterludes played. At the mariage of one
 of his daughters he procured extraordinaryly to haue it so-
 lemnized with running at the tilt and hunting. Fencers &
 roisters were neuer so suffered in Rome, neither the Citi-
 zens so bridled as in his time. Beside, the Citie was much
 encombred with vagaboundes so that men coulde neither
 walke safe in the Citie by night, nor without the Citie by
 daye. Now was Rome become a slaughterhouse, which
 hath sometime beene a refuge and defence for men. All these
 (sayth Volateran) he suffered for his bastards sake, to whō
 he graunted all thinges at pleasure &c. But as ye haue
 heard befoze he dyed in þe ende of the same poyson which he
 caused his sonne to prouide for other: farther of his doiges
 and of his sonnes warres by him procured & maintayned,
 Volateran wryteth at large.

Platina sayth howe that when Charles the eight king of
 Fraunce should passe thzoughe Italye to Naples with an
 army to challenge it as his inheritaunce. this Pope Alex-
 ander fearing the puillace of that noble king, did for feare
 of him make a league with Alphonfus king of Naples a-
 gainst the French king, & planted a garison of souldiours
 in Rome least the king should inuade it. For it is ingra-
 fted in the Italians that they enuieng the prosperite of the
 Frenchmē, do alwayes detest euen þe very name of Fraunce:
 so that they swearing and vowing freindship with them,

271.0 The sixt booke of the

are not nothing abashed in despite of God and iustice, to breake their leagues. And yet notwithstanding this the Popes power, yet kinge Charles preuayled in his purpose maugre their hartes and came to Rome, where for feare least he should by violence breake awaye from himselfe to their greater damagr, the Pope commaunded that he should be curteously let in, and that none of the Romaine souldiours vpon paine of death should make any stirre, and so did Charles likewise commaunde his armye. And yet the cowardlye Pope wyth a bande of men fled dastardlye into Angel castell: but after he perceyued that quietnesse was kept in the Citie, he maketh a league with Charles, sending home to Alphonsus his souldiours againe. But after this when Charles had becne in Apulia and conquered it, he prepared to retorne home into Fraunce: but the Pope forgetting or neglecting his league & oath, thoughte to cut him short of his purpose and to take the aduantage of Charles while he trustinge to the league, shoulde not mistrust anye such falsehoode. And therefore the Pope making another league with the Vetenians, Maximilian the Emperour, Ferdinand king of Aragon, and Lewis Sfortia, prouidinge an armye laye in wait for Charles his comming at Fornonum not farre from Parma, euen in the waye where he should passe. But notwithstanding this ambush were fourtye thousand men, and Charles had with him but vii thousand trayned souldiers, wearyed with traveling and want of necessaries, yet the bickering continued sharpe & doubtful a long time with great slaughter of the Popes armye, and in the ende Charles with little losse of his part gat the victorie. Thus reporteth Platina or rather the authoz that continueth the hystorie of Platina where he ended it, who wrote but to the time of Paule the seconde, though he beareth the name of the whole worke for those he follow are added by other. In the time of this Pope an Angell was placed aloft in Angel castell, was throwne downe by the
violente

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violente force of thonder and lightnings, which as some thincke mighte well prognosticate the fall of the Popes estate. Iohn Tisseranus a Minozite founded at Paris an order of barlots, as if Christian religiō were to be edified by such orders.

¶ Verses made vpon Pope Alexander's death.

Fortasse nescis cuius hic tumulus fiet,

Adsta viator, ni piget. &c.

¶ Perhaps whose tombe this is (my freinde) ye do not know,

Then pause a while if that ye haue no haste to go.

Though Alexanders name vpon the stone be grauen,

It is not that great: but he y late was prelate shorne and shaven.

Who thirsting after bloud deuourde so many a noble towne,

Who tost & turnde the ruthfull states of kingdomes vplidedowne.

Who to enrich his sonnes so manye nobles slew,

And wast the world with fire and sword & spoyling to him drew.

Defying lawes of earth and heauen and God himselfe ere while,

So that the sinful father did the daughters bed defile.

And could not from the bandes of wicked wedlock once refraine,

And yet this pestilent prelate did in Rome tenne yeares remaine.

Now freind remember Nero or els Caligula his vice,

Or Heliogabals, enonghe: the rest ye may surmise:

For shame I dare not vtter all: away my freind with this.

¶ Another Epitaph vpon Pope Alexander.

The Spaniard Ipeeth heare that did all honestye defye,

To speake it himselfe: in this tombe all villany doth lye.

¶ Another.

Least Alexanders noble name my freind should the beguile,

Way: for heare both treachery doth lurke and mischief vyle.

¶ Another.

Though Alexander after death did boinie matter blake,

Pet maruel not: he dranke the same and could not cause it pake.

Diuers other like ill saupured verses accordig to his ill fauoured maners were made of him, which for modesty sake

The sixt booke of the

are partlie to be suppressed, because it is not to be doubted but that chaste eares would be ashamed to heare those thinges, which Pope Alexander was not ashamed to do. But amonge other Iohn Functius reporteth of him out of Volateran, that the Cardinals which chose him did first finde him vnthackfull: for he plagued them all with diuers myseryes, thrusting some into prison and punishing some with imprisonment. He warred vpon the Vrsins and conquering them layed them in irons and fetters. His greatest care was (as Innocentius did) to bestow great honours on his bastards. He made one of his yongest sonnes Prince of Sicilia, and another called Casareus a Cardinall, and his eldest sonne a duke in Spaine, who win a while after was murdered in the night & tumbled into Tiber. His other sonne the Cardinall after the death of his brother, renounced priestcraft & ranne into Fraunce with a mightye masse of gould, where he maried a kinswoman of kinge Lewis, hauing with her the towne of Valentia: then by the ayde of the kinge beinge at perpetuall league with him, he purloyned to himselfe great dominion in Italye, being therein much furthered by the Pope his father. The daughter of this Pope Alexander called Lucretia, with whom the monstrous father had vsed carnall companie, was married to 3. Princes one after another. First to Iohn Sfortia duke of Milauria, then she being deuorced was matched w Alousius of Aragon bastard of king Alphonsus: he beinge slaine she was wedded to Alphosus duke of Ferraria. What her honestye, religion, and modestye was in the Court of Rome duringe her fathers estate, it maye be gathered sufficientlie by these two verses made vppon her death, by Iohn Iouianus Pontanus.

Hic iacet in tumulto Lucretia nomine, sed re

Thais: Alexandri filia, sponsa, nurus.

Here lyes Lucretia chaste by name; but Thais lewd by life,

Who was to Alexander Pope both daughter and his wyfe.

The

The Verses of Aelius Sannazarius vpon the
yeare of lubelic kept by Pope Alexander.

Pollicitus coelum Romanus, & astra sacerdos,
Per scelera & sedes, ad Styga pandit iter.

The Romaine priest that promised both heauen & starres to sell,
By treacherie and murderinges hath made a gap to hell.

The Verses of the same auctour againe Lu-
cretia the daughter of Pope Alexander the 6. repro-
uing her horrible incest vwith her father.

Ergo te semper cupiet, Lucretia Sextus;
O fatum diri numinis: hic pater est?

Ierom Marius in his booke Eusebius Captiuus speaking of
this Pope Alexander hath these wordes: What should I
disclose þ detestable treachery of Alexander the 6. wherof
the like hath not bin heard He making a league w the de-
uils of hell, bequeathed him selfe bodye & soule vnto them
if by their helpe he mighte attaine to the Papacye: which
when the deuils had perfourmed, Pope Alexander began
so to reforme his life, that he neuer went about anye busi-
nes, but that he did first take counsell of the deuill.

Other pranches of this Pope Alexander were partlye
witten in these Verses compendiouslye.

Vendit Alexander cruces, altaria, Christum:

Emerat ille prius vendere iure potest.

De vitio in vitium, de flamma transit in ignem,

Roma sub Hispano deperit imperio.

Sextus Tarquinius, Sextus Nero, Sextus & iste:

Semper sub Sextis perdita Roma fuit.

Pope Alexander selleth Christe with aares & crosses store,

And reason good þ he should sell the thinges he bought before. &c.

In the time of this Pope the pall of the bishop of Mentz
was enhaunsted, to be payde for it for euer heareafter vnto
the Popes Chamber xxxv. Thousand florences. Among
other enoxmities wherewith this Alexander swarmed, he
popsoned Gemen bzother to Baiazetes the great Turke &
prisoners

4510 The sixt booke of the

prisoner at Rome, receyving for the same deede wherewith he was hyed by Baiazetes two hundred Thousand Crownes. Furthermoze to maintaine his tyrannye he toynd league with the Turke against the French kinge and craved his assistance, vsing both the kingdome of Naples & Rome it selfe for his owne rovat sake: as the fortresses to þe Emppre of Ottomannus. Beside he comaunded þe tongue of Antonius Mancinellus and both his hands to be cut of, because he in a learned and eloquente oration reproved his licentious and loathsome demeanour. But as he liued wickedlye so he dyed myserablye, for he preparinge a feast for diuers Senatours and Cardinals, purposing to poyson them with the same bane, that he poysoned Cemen: but by the prouidence of God one of the wayters ignozantly gaue the Pope the same bottell wherein the poyson was, wherof he drinking dyed with the reste. Finallye in one thinge this Alexander matched þe wickednes of his predecessours in graunting leaue to a Spaniard Petrus Mendoza Cardinall of Valentia, to vse his bastard sonne Marquesse Zaratensis otherwyle then becommeth bowed chastite: but hereof enough. And beside this Mendoza was well known greatly to dishonour þe spowfall bed of his soueraigne king Ferdinand.

Anno 1499. one Ierom Sauonarola a dominicā monke with other his fellowes were burned at Florence, for definding the communion vnder both kindes, condemninge the Popes pardons, and for reproving the loose life & negligence of the clergye generallye. They denyed also þe Popes supremacie: saying that the keyes were giuen to the whole Church, and not to Peter. Againe þe Pope followed Chziste neither in life nor doctrine, because he attributed moze to his owne pardons & traditiōs then to þe merits of Chzist: & þe his curtings & excomunicatiōs are not to be feared. He prophecied also of certaine things to come as of the destruction of Florence and of Rome, and the re-
stozing

stoying of the true Church at length: for the which Picus Mirandula calleth him an holie Propheete, and defendeth him in his wytyng against the Pope. Also one Marsilius his neighbour, and Cominccus in his French hystoꝛy, do attribute to him the spirite of prophesyinge: and diuers o- ther learned men do defend that he dyed an innocent.

161. Pius the thirde.

Pius the thirde boꝛne in Hetruria and nephewe to Pius the seconde, called first Franciscus Piccolhomeneus after great debate amonge the Cardinals succeeded Alexander.

Valentine Borgia after the death of his father purloyniꝛg his treasure did beset the Vatican with xii. Thousand souldiours, it beinge the place where the Pope was elected, thinking by this dyt to make the Cardinals stoupe to his purpose: but they to auoyde this daunger did forthwith conueye themselves into the Temple of Minerva, where they were forthwith enclosed by him. Hereuppon a rumour ran through the Citie that the elders were apprehended, that all the Citie was molested with slaughter and spoyling, so that all men were amazed. This beinge hearde doares were shut vp, men toke them to their weapōs, the great passages were stoped with timberlogs & iron chaynes: and thus was all in an hurye burlie and a great vyproze, as if the hoast of Hanniball had bin battringe the gates of Rome. But Valentine because he sawe that he had attempted an harde matter, beinge requested by the Cardinals to giue ouer his wilfull purpose, did promise to cease by & by and to obey them. Then when this Pius was chosen, Valentine abating his courage, did thanke the Cardinals because they had chosen him Pope whom he most desired. He beinge Pope did forthwith rayse an armie to dꝛiue out those Frenchmen that dwelt in Italye, takinge it in dispite that their king had subdued Apulia and a great part of Italye: but the Pope hoped for a daye to gall the French-
men

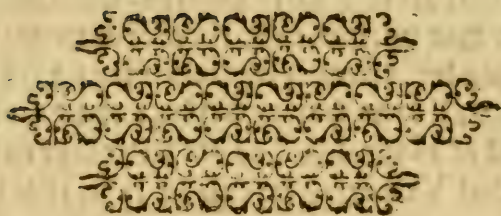
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Maximilian
Borgia: 9 m 6: 17

The sixt booke of the

men to enclose them in a trap, and in the end to hunt them
utterly out. But while he purposed these thinges he dyed
of an vlcer in his legge, the xxvii. daye after his creation.
Anno 1503. the same yeare also that Alexander also dyed,
the xv. of the Calendes of Nouember.

And here endeth the sixt booke of these prelates, contay-
ning in it 41. Popes from Innocentius the 4. to this Pi-
us the 3. whose corrupt liues as is partly shewed though
not so largely as mighte be, do argue of what spirite they
were and howe farre from Christian conuersation. But
if their fantasticall and superstitious decrees were ioyned
hereunto, wherewithall they loaded the Church and
choaked the Gospell, their doctrine would ap-
peare to men of any iudgement, as vnlaucfull
as their trade of life: but it would be o-
uer tedious, and pertayneth not so
much to our purpose.



THE

THE SEVENTH

Booke contayninge the fift parte of
the third sort of Romaine Popes, in whom ap-
peareth the wayninge of Antichrist and imparing of his
vsurped estate, wering still weaker and weaker till the
ende of the worlde, accordinge to the Prophecye
of S. Paule in the seconde Chapter of the se-
conde Epistle to the Thessalonians: that
Antichriste must be reueled befoze
that Christe come.



It appeareth by these former Popes
how þ Prophecies (in the Reuelatiõ of Iohn
of Antichrist, that he should be an Abaddon,
which being an Hebrew word signifyeth a
Destroyer or Conquerour) haue bin abouñ-
dantly and in perfit measure fulfilled & verified in them.
In the rest that followeth may appeare the diminishing of
that seat, for so much as many people in their times haue &
do from daye to daye renounce the Popes auctorite. Ma-
ny parsons first began in Germanye openly to detect him
as Luther, Zuinglius, Oecolampadius, Melancthon with
diuers other till in the ende the whole countreyes forsooke
him, so that (God be thancked) at this daye a great parte
of the worlde doth acknowledge him to be Antichriste, and
despeth his doctrine: as Englande, Scotland, Denmarke,
Sweden, the dukes of Saxonie, the duke of Brunswick, the
Palsgraue of Rhene, the duke of V Vittingberges, þ Lant-
graue of Hestia, þ Marquesse of Brandenburg, the Prince
of Russia: and all other Earles and noble men with their
dominions and great Cityes thzough the whole countrey
of Germanye, beside the great commõ wealthes of Helue-
tia, Rhetia, Vallis, Tellina, with many hūdzd Thousands
more

287. The seuenth booke of the

more of alestates in Flaunders, Italye, Spayne, & Fraunce, and in the kingdome of Polonia. Thus especiall ye from the yeare of our Saviours incarnation 1503. vnder Pope Iulye the seconde, the credite of the Romaine Sea began to cracke and dailye ryueth more and more, and shall by Gods grace so continue till it be cleane rente in peeces and cozne awaye. Whereof God hath giuen certaine signes & tokens, plainl ye prognosticatinge the greate fall of this proude Babilon, which with these reuoltinge of regions from him being compared, may comfort those that reioyce in the aduancing of the Gospell and in the ruine of Antichriste: although it is not to be wished that any mā should ground any doctrine or point of religion barely vpon these prognostications. The obseruations that the Papacye shall melt awaye, decreasing more and more till the daye of Judgement are these. First the forenamed Prophecye of S. Paule in the 2. Chapter of the seconde Epistle to the Thessalonians, that Antichriste must be reuealed before Christe come: with diuers other Prophecyes of the hol ye Scripture in the Reuelation and other places. Other proofes hereof maye be those straunge thinges that haue come to passe of latter times in the Church of Rome: as y Pope Iohn the 24. was wonderfull ye vexed by an owle in open consistorye, as is befoze in his life declared: againe that going to Constance he fell oute of his chariot by the waye. Afterwarde he was in the same counsell of Constance reprochfull ye deposed, and it was there declared that a counsell ought to be aboue the Pope, and the Pope to be subiect to the controulment of the cosicel, which thing gaue a great pulse to the ouerthrow of his supremacye: & surel ye from ois time and the time of Paule the second, the Popes maiel ye began to shrinke more & more. Againe in the time of Alexander the sixt by a tempest of thonder & lightninge the Angell set on the toppe of Angell castell in Rome the Popes chiefe place was beaten downe into the
riuer

riuer Tiber. Furthermore it appeareth that it was not so much the sonde surpe of Iulye the second, as fatall prouidence, y^e Pope Iulye the second when he could not preuaile by Papal auctoritie, did hurle away into Tiber S. Peters keyes (as they tearme them) the counterfaite euidence of his supremacie: for as he cast the keyes away, so other reiected his supremacie euer since. Furthermore in y^e time of Pope Leo it came to passe that he created in one day 31. Cardinals, and the same daye while Leo and his Cardinals were in S. Peters Church, there fell such mightye stormes of windes, thóder & lightnings vpon the Church, that it shooke downe a little idoll made for the picture of Chryste in the lappe of the virgin Marpe. Also it strooke y^e keyes oute of the hande of S. Peters Image in the same Church. These and manye other such matters as haue come to passe, are to be so construed as they may best serue to the glozve of God and signification of his will, which is that Antichriste shall be destroyed with the bzeath of his mouth, that is the power of his holpe word, and not by the might and arme of man. Hopning therefore the successe that Chryste hath giuen to his Gospel, with the shaking of Antichriste his kingdome foreshewed by the spirit of God, it shall not be amisse to take these signes as witnessles that God sheweth here by that he is mindefull of his promise made to his elect, that the dayes are at hand when Babilō must fall, and our Sauour Iesus Chryste come againe in glozve to the subuerting of him. The Lorde hasten it for his mercy sake, and make vs readye to receiue it with ioye. Amen, Amen.

162. Iulius the second.

Iulius the second was a Genewaie bozne (who as Frasmus wytyng vpon the prouerbe *A remio ad Tribunal sapth*) was in his yowth a whirrye slaue, and yet at length pleased v^y to

The seuenth booke of the

by to the Papacye. And yet (sayth he) not contenting himselfe with that estate as he founde it, did enlarge his dominion and would haue made it larger but that death preuented his purpose. Vicelius sayth that he was rather giuen to warres then to serue Christ. Iohn Functius in his Commentaries wyrteth thus of him: Pope Iulius being bozne of a base stocke ryling by degrees throughte good lucke and craftye witte attayned to the hiest. He being a fellowe of a subtil and compassinge heade, and most giuen of nature to play the warriour, did like Nimrod enlarge his porcion by the dint of the sworde: so that by his procumentes within seuen yeares were slaine and destroyed to the number of two hundred thousand Christians. He besieged Rauenna cruellie, and in the ende preuayling made it subiecte to his Empire. And with the like violence he wrested Seruia, Imola, Fauentia, Foroliuium, Bononia and other Cities from the Princes with great bloudshed. Sleida sayth that whē this Iulius was Pope, he toke an oath that he would haue a councell within two yeares. But when he troubled and disquieted all Italye with warres beinge enemye one while to the Venetians, another while to y^e king of Fraunce, nowe to the Duke of Ferraria, now to the Bononians: certaine Cardinals ix. in number steppinge a syde and assembling at Millen, do summon a coucell to be held at Pisana. The chiefe of these were Bernardin Craceius, William of Praenoste, & Francis Cossetinus, w^{ch} whom were the procours of the Emperour Maximilian and of Lewis the xii. king of Fraunce about the same purpose. This councell was called the yeare 1511. the xix. day of Maye, to beginne in September next following. The cause hereof is sayde to be, because the Pope had broken his oath and forsworne himselfe: for notwithstanding he had reigned so many yeares, yet contrarie to his oath they could get no hope of hauing a coucell. And furthermore for y^e they had heynous crimes to charge him wth all, they purposed to depriue him of his
dignitye

dignitie which he had gotten by bribery. But Iulius charged all men upon paine of great punishment, that no man should obey them, & summoned another council to be held the yere following in Aprill in Lateran at Rome, whereunto xxi. Cardinals subscribed. For this from time to time hath bin the practise of the Pope when any council hath bin assembled against his doings, then to assemble another Synode against the other in some place meete for his purpose.

There was at this time a famous Lawyer at Papiacalled Philippus Decius, who published a booke defendinge the doinge of the Cardinals against the Pope. Diuers other wrote against him some in prose & some in verse, as Hulricus Huttenus in certaine Epigrams to this effect in Englishe translated verse for verse.

This Iulie, vvho by long discent did sit in Peters seate,
Through nevv cōceite doth vvorke these broyles, vvith many a monstrous seate.

He neither prayeth for his flocke, nor lyuing yet in peace,
He seeketh not as Peter did their knowvledge to encrease.
But kindleth vvwarres, and iets in armes, and doth delight in goare,
Yea Peter backe he puts, and needes vvill set S. Paule before.
S. Paule yet smites not vvith his svvord: but there vvithall vvvas slaine,
But Iulie doth his handes vvith blood of many Christians staine.

[The description of Pope Iulie by the sayde Auctour.

VVhy goeth Iulius in Steele, and in his coate of plate?
VVith griselye beard and ouglye lookes vpon his bullshye pate.
VVhose frouneed forehead hideth deepe his loathly steaming eyes,
From whence vvith helhoudes threatening loke the sparkling fier flies.
This terrour vnto VVesterne men by sea and eke by land,
VVith bitter bovyes and bloudie billes and shaking svvord in hand.
That vnto all the kings on earth hath vvrought such vvvarlick harmes,
And is a scourge toth vvorld vvwhich he hath raysted vp in armes.
The author of such mǡglings made such slaughter and such spoyle,
That did both Prince and people all in daunger put of foyle.
VVho both vvith hand and head doth put all vilanye in vre,

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A creature borne the ruine of mankinde for to procure,
V Whose worke is death: vyhose leasure is fulfilling filthye lust,
And plucking peace from euerye man hath broached vvarre vniust,
V What is there in him vyhye that anye man dare giue his dome,
V Whye such a caytiffe maye deserue the name of Pope of Rome.

The French kinge vnderstandinge that the Pope with the helpe of the Venetians, wente aboute to disturbe those whom he set in garrison, did summon a councell at Turney in September, where he propounded these questions to be discussed: Whether it were lawfull for the Pope to warre vpon anye Prince without any cause: Whether a Prince defendinge his owne in that case may set vpon the Pope, & withdraue him selfe from obeing him: And answere was made that the Pope soughte not to do so, and that a Prince might do according to the questiō: & that vniust thondring boultes of excommunication are not to be feared. Wherevpon the king sent his Embassadour to Pope Iulius to declare the determination of the counsell, and to desire him eyther to be content with peace, or els to call a general councell to bulke oute these matters the better. But the Pope would graunte to neither request, but did excommunicate Lewis, and gaue his kingdome for a praye to those y would make hauock of it. Of this Iulius it is written in a certaine Commentarpe of the maisters of Paris againste the Lutherians, that he did most villanouslye commit y which is not to be spoken of, with two noble yonge gentleme who were put to a certaine Cardinall called Robart Nauetensis to be broughte vp, by Ladye An Ducene of Fraunce. The like thing is reported of him by another wyter, wher vpon Conradus Gabriel wrote these two Verses.

Venit in Italiam spectabilis indole rara,
Germanus: redijt de puero mulier.

It were not tollerable to set out all the treachery wherewith this monstrous Pope defiled himselfe. In his time
among

amonge the religious men began diuers grosse and vane
uerent opinions touching the incarnation of Christe, & the
conception of the blessed virgin mouing many vnnecessarie,
vnprouitable, and vnhonest questions, and meddling impu-
dently with matters belonging to midsuies and not to
schole doctours, and therefore rather to be suppressed then
heare revealed: onely this maye suffice to the wiser sort,
to consider what sectes were amonge those holpe fiers and
what diuinitie they studied. One of these busye bzayned
sophisters was called Ptolomeus Lucensis a monke, who
preached his filthye fantasies touchinge þe manner of Chri-
stes conception, in a Church at Mantua.

¶ This Pope Iulius being a lustye warriour, and goinge
forth on a time with his armie out of the Citie, did hurle
Peters keyes into Tiber with these words: Because, that
Peters keye is able to doo no more, let the sword of Paule
helpe to doo it. By which deede sayth Bishander, Pope Iu-
lius hath resigned all his power vnto the riuer Tiber, if þe
the Pope haue receiued any power of Peter in that Christ
said vnto him: Behould I wil giue to thee the keyes of the
kingdome of heauen. For he that casteth awaye the keyes
being þe testimonye of auctoritie, doth deprive & spoile him-
selfe and his successors of S. Peters inheritance. Of
this made prauche of Iulie hurling his keyes into Tiber,
diuers men wrote verses, as Melæthon; Bruchius & one
Ducherius, the Englishe whereof doth followe.

V While Iulius to mischief framde did bloudy warre prepare,
He marched forth, in armed hand his vweapon whyle he bare
A sword long by his side which out courageously he doores,
And Peters keys into the deepe of Tiber should he threw.
V With blustering thus: if Peters keys in warre cannot preuaile,
Then with the sword of Paule we vvyll out enemies assaile.

¶ Hildericus Hattenus made this Epi-
gram of Pope Iulius pardons.

By crake Pope Iulius had þe word thou merchant dost intwine,
Thou

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Thou sellest heauen and yet no part thereof by right is thine.
 Sell me the thing thou hast: great shame will els thereof proceede,
 When thou dost sell the thinge which thou thy selfe dost want and
 O saluage soyle, why bidst thou not an hundred giants sell, (nede.
 To helpe Iuly to beate out Ioue, that he the heauens may sell.
 For still an other God get heauen, and thunder from the skies,
 Friend Iuly He nor bye of you such vwoightie marchandise.

But after he had made many great slaughters, he died
 Anno, 1513.

163. Leo the tenth.

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Leo the tenth was a Florentine bozne, of the noble house
 of Medicea; and called ere he were Pope Iohn Medice.
 He being Deacon and Cardinal of saint Maries, equi-
 trarie to all hope was chosen to succede Iulius. He bringe
 diligently from his youth trained up in learning vnder lear-
 ned schoolmaisters, and especially one Angelus Politia-
 nus, did afterward greatly fauour learned men.
 When he was but xij. yeres olde he was made cardinall
 by Innocentius the. viii. and at the yeres of xxxviii. he ob-
 tained the papacie. This Leo was of his owne nature a
 gentil and quiet person: but oftentimes ruled by those that
 were cruell and conceituous men, whom he suffered to do
 in many matters according to their insolent will. He ad-
 dicting him selfe to nicenesse, and takinge ease did pamper
 his fleche in diuerse vanities and carnal pleasures: At ban-
 queting he delighted greatly in wine and musike: but had
 no care of preaching the Gospell, nay was rather a cruell
 persecutour of those that began then, as Luther and other
 to reueale the light thereof: for on a time when cardinall
 Bembus did moue a question out of the Gospell, the Pope
 gaue him a very contemptuouse aunswere sayng: All ages
 can testifie enough howe profitable that fable of Christe
 hath ben to vs and our companie: Sierdan saith he sente
 letters and biddes of pardons into all nations for such as
 would

woulde giue money for them, the effectes of his pardons were diuerse, some especially to sell licence to eate butter, chese, egges, milke, and fleshe vpon forbidden daies, and for this purpose he sent diuers treasurers into al countreys, and nameiye one Samson a monke of Millaine into Germany, who by these pardons gathered out of sundrie places such hewge sommes of money that the worlde wondered at it, for he offered in one day to geue for the Papacie aboue an hundred and twentie thousand duckates. Martin Luther being singulerly wel studied in the scriptures, and continuing at Wittenberge in Germanye (where these pardons polled maynely) began to enforce and teache the people howe muche they were abbused, to giue suche greate sommes of money for suche trifles as were nothing profitable, and wished the to be better aduised in bestowing theyr money, wherevpon he purchased the Popes bitter curse against him and his adherents, to the no littell disturbance of the whole estate of Germanye: for because by the preaching of Luther, and his bookes painting out the treachery of the court of Rome, the princes of Germanye, as the Duke of Saxony, the Lantgraue and other wold not peldoe so muche as in time past the Pope had commaunded by usurpation. The Emperour and they in the ende fell together by the eares, by the Popes procurement, as at large is set forth in Sleidan, and can not so apely in this place be reported. Other enozmities which in the Popes pardons moued Luther were these: The people were perswaded that if they bought these pardons they nede not to seke any further for saluation, and that no sinne coulde be so horryble, but that by these indulgences it shuld be forgiven, and that the sowles that lye tormented in Purgatorie shoulde flie into heauen forthwith, as sone as the money receyued for these pardons at the charge of their friendes shoulde be put into the Popes cofers. But to retorne to Pope Leo: he made xxxi. cardinals in one day, wherby he gat greate

The seuenth booke of the

bybes and muche treasure, but the same day appeared manye horrible sightes and great tempestes arose, with vehement windes, thonders and lighninges, vehementlye rushinge vpon the Church where the Pope and his Cardinals were with such force, & it shooke downe an idol made for the picture of Christ like a child in the lappe of the virgin Marye: also it strooke S. Peters keyes out of his hand. These thinges were enterpreted to prognosticate the decay of the Popes kingdome, and thereupon many wrote bitter verses.

Anno 1521. the same yeare that in Christmas hollydayes Solymán the Turke wan the Rhodes, as the Pope wente out of his closet to morrowe masse, a great rooſe of Marble stone fell downe sodeinlye behinde his backe, and slewe manye of his garde. This Leo did enriche aboue measure his bastards and cosins, aduancing them to dignities both spirituall and tempozall with robbing and vndoinge other. For he made Iulianus his sisters sonne duke of Mutinensis, and Laurétianus duke of Vrbin, marryinge the one to the sister of Charles duke of Sauoye, & the other to the duchesse of Polande: for he deposed the duke of Vrbin to the entente to aduance the one of these in his place: which also he attempted against the duke of Ferrara, but was disappoynted. He made one of his nephewes called Iulius a Cardinal. In the yeare of our Lord 1571. and the first day of December, as sone as this Leo in dedde a Lion, heard it reported to him that the Frenchmen were by his meanes slaine, taken and driuen out of Italye, he reioysed and laughed at this newes so vehementlye, that therewithall he fell downe dead at his table, being a man that in his life time thought that there was neither heauen nor hell, & countinge the Scripture sa is aforesaid to be but a fable. One Aëtius Sannazarius wrote these verses of him.

Sacra sub extrema, si fortè requiritis, hora

Cur Leo non poterat sumere? Vendiderat.

Pasquil

¶ Pasquil against Leo.
 Pastor vt ambiguo Proteus dignoscitur ore,
 Et dubius liquidis sæpe vagatur aquis:
 Sic Leo nulla fides tibi, nec constantia rebus,
 Factaq; promissis sunt odiosa tuis.
 Nec bona, nec mala sunt dubio credenda Leoni,
 Est etiam in verum vix adhibenda fides.
 Quum ventrem imprudens auido natura Leoni
 Fecisset, rimas præbuit huic geminas.
 Non excrementis fuerat satis vna: sed harum
 Altera nunc clausa est, nec minus illa vorat.
 Gaude Roma, breui hac solueris peste: fatiscet
 Alius, tam magni ponderis impatiens.
 Differat à Decimo quàm Iulius ipse Leone,
 Discere ab amborum nomine Roma potest.
 Iulius est hominis, bruti Leo. Iulius egit,
 Quæ suavit ratio: quod libet, iste facit.

In the time of this Leo doctour Benbrick an English
 man Archbishop of Yorke and Cardinall, being Embassa-
 dour in the seruice of K. Henry the eighth, was poysoned by
 report at Rome and dyed there.

164. Hadrian the sixt.

HADRIAN the sixt was borne in Holland of a base stocke:
 he was first scholemaister to Charles the Emperour, &
 afterwarde made a Cardinall & by this meanes obtayned
 the Papacye, and still kepte the name that he receiued in
 Baptisme being called Hadriā. He promised Princes by
 his letters that he would do his endeuour wherby the Ci-
 ty of Rome (being the mother & wellspringe of mischiefe)
 should be first reformed with al seueritye: But this was
 but an hypocriticall dissemblinge. For he being once pla-
 ced in his dignitie, did euen as the rest trouble and sharpe-
 ly molest those that any way debased his pardons or repro-

164. The seuenth booke of the

ued his ambitio as Luther, Ecolampadius and other did :
but in the fourth yeare of his pontificalitye he dyed Anno
1523. the tenth daye of September.

165. Clement the eight.

230 **C**lement the viii. bozne in Florence nephe we (at y least)
to Pope Leo the tenth, and called before Iulius succe-
ded this former Hadrian. And that by force of armes as
Valerius sayth. But as he gat the place by violence, so had
he it as troublesome as euer anye before him. For while
this Pope putting himselfe valiantlye in armour did skir-
mishe amonge the Emperours souldiours and those that
fought for the gouernmēt of Italye, his Citye Rome was
taken, sacked and spoyled, and made a hootye to Germai-
nes and Spaniards : and the Pope himselfe also was ap-
prehended, mocked and scoffed, and reprochfully vsed. And
from thenceforth the greater Churches in Germanye de-
testing y Papacye as the bloudie kingdome of Antichrist,
haue euer despyed and despyed his souerainitye. But this
subtile man being after ward by his pollicye ayded with y
helpe of diuers Princes and people, did purpose to perse-
cute the Lutheranes wyth fier and sword. But in Septem-
ber Anno 1534. he was poysoned by such a straunge practyse
as was neuer heard of: for both he and certayne Cardinals
with other his freinds, were poysoned with the smell and
smoake of a Taper, which was poysoned for that purpose
by a straunge confection.

C Of this Clement thus wytteth Vulteijs tou-
ching a fault vtherof he vyas mistrusted.

De Clemente, quod est cōscriptum carmine, crimen,

Id verum, aut fallum protinus esse scio.

Si verum est, verè iam possum dicere, mundi

Vina breuis vitium claudit, & omne scelus.

Si fal-

Si falsum est, verè iam possum scribere, mundi
Dux, pax, lux, paruo contegitur tumulto.
Et falsum esse reor. Quis enim committere summum
Pontificem Romæ Italia monstra putet?

John Tillius sayth in his Chronicle; that this Pope being taken prisoner by the Emperours armye, (as shal be at large declared) was redeemed for fourtye Thousande Florences. Also of this Clement it is reported in a certaine Commentarie vpon the articles of the maisters of Paris, that he was one that practised popshinges, a murderer, a haude, an vncleane liuer, and that in such sort as for offending of chaste eares is not to be named. Also he is charged there with simonye, adulterye, rauishing of women, periuerye, coniuering, and to be a Church robber fraught with all kinde of villanye, and therfore a certaine Poet wrote thus of him.

Clement nomen dedit inclementia fati,
Bellorum hic fomes, cunctorum Lerna malorum.

Valerius Anselmus writing of this Clemēt sayth thus; Clemēt being of a dissembling wit, in the last yeare of his Papacye repayed to the French king at Massilia: where they two agreed so together, that the king take Katherine nice vnto this Pope Clement at his motion, with a great dowrye of Ecclesiasticall dignities, and married her vnto his second sonne Henry duke of Orleans. This the Pope wrought to arme him selfe the stronger against the Lutheranes, whose blood he hunted after. But in Septēber he and other of his Cardinals and familiarities were preuented by the strāunge popson of a charmed Taper. &c.

Clement in making this marriage would first haue had the saide Katherine bestowed on the French kinges eldest sonne if it could haue bin. But it came to the same effecte in the ende, for soone after the eldest sonne dyed, and then her husbande Henry duke of Orleans was nexte heire and kinge of Fraunce: and by this meanes the Popes nexte
according

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cording to þe desire of her vncle became Queene of Fraunce,
being the same woman that yet lyueth in Fraunce in these
bloudye dayes being mother to Charles that now is king.

For this her aduancement she hath shewed herselfe ve-
rye thankfull vnto Italye and vnto the Court of Rome,
both in plantinge Italians in diuers greate offices in the
Realme of Fraunce, and also fortifyinge the Popes aucto-
ritie to the vttermost of her power, with greater beneuo-
lence to her owne countrey Italye, then is thoughte profit-
table to the countrey of Fraunce.

Iohannes Baptista Folengius in his Cōmentarye vpon
the 105. Psalm hath these wordes: For it is reported that
in our dayes Pope Clement the seuenth dyed of that most
lochsōme and filthye disease called morbus pedicularis, þe
is to be eaten wyth lyce: & some say that he was poysoned.
He was a mortall creature and therefore subiect to infinite
miseryes and diseases as other men are. &c. Clement be-
ing dead, this Epitaph was made on him, whereby it ap-
peareth how the world iudged of his life.

Clementem eripuit nobis clementia fati,

qui Humanum toto gaudeat orbe genus.

Hic est qui fuerat iam dedecus vrbis & orbis,

Et fuit ætatis magna ruina sue.

Hic est, si nescis, qui iam tibi, Roma, parauit

Excidium, pestem, funera, bella, famem.

Hic est, per quem tot prostrant & in vrbe puellæ,

Per quem pulsus honos, virgineumq; decus.

Hic est, qui molles euexit ad astra cinados,

Formosum à tergo munere iuuat Hylam.

Hic est, qui fuerat viuens infamia mundi,

Imperij labes spurcitiæq; sui.

Contemptor diuū, scelerum vir, publicus hostis,

Perfidus, ingratus, raptor iniquus, atrox.

Exosus vitam, & morbo tenuatus amaro,

Stabas

Stabat Pæonia non reuocandus ope.
 Mortem implorabat, nec mortem fata sinebant,
 Gaudebant longa sed cruciare mora.
 Hic vidit mortis centum tormenta futura,
 Poena tamen mortis non fuit æquâ suâ.
 Ex ista tandem migravit luce tyrannus,
 Quo nullus toto peior in orbe fuit.

¶ Pasquil to Rome.

Roma vale, vide, satis est vidisse: reuertar.

Quum leno, aut meretrix, scurra, cinædus ero.

Under this Clement Nicolas Machiauel Secretarpe of Florence and a famous Historiographer did flourish, who in the first booke of his historye of Florence sayth: that for the most part the mischiefs that happē amonge the Christians, proceede of the ambition of the Popes. And that before the time of Theodoricus kinge of Lombardes, that is till about the yeare of our Lorde 500 they were euer subiecte to kinges in ciuill matters. But (sayth he) they encroached by litle and litle the ciuill iurisdiction, and finallye do vsurpe Lordship euē aboue the verpe Emperours. They haue growen to this height (as he sheweth) by three meanes, by excommunicating, by geuing pardōs, & by the sword. Furthermoze in his discourses vpon the life decade of Liue Cap. xii. he sheweth, y contempte of Religion is cause of the ouerthrow of al common wealthes, & namelye that the occasion both of discorde and euill successe in Christendome, is because that Religion is contemned, whereof there can be no greater coniecture (saith he) then that these people which are nearest to the Church of Rome, y heade of our Religion, haue least Religion. And he that by experience would know the truth of this matter, (if he were of sufficient power and auctoritpe to transport the Court of Rome into Zwitzerland, where onelye at this daye the people do liue both accordyng to Religion & warlicke sort of antiquitpe) he should perceiue that y detestable demeanour

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nour of the Popes Courte, would cause moze disorder in þe countrey then any chaunce els that mighte happen at anye time, &c.

166. Paule the thirde.

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PAule the thirde, borne in Rome, was first called Alexander Farnesius: He beinge a Cardinall and bishop of Hostia, and a man almost spent in yeeres, was chosen to succede Clement, and yet he raigned fiftene yeeres. Valerius writing of him saith: This holy man did his endeavour accordinge to the custome of his auncestours to aduance his childezen and to suppress Luther and his adherentes. He was very cunning in astrologie, southsaying, and consiuring, by meanes wherof, being a young man he did many strange featres. He caused his owne sister to yelde her selfe concubine vnto Pope Alexander the sixte, that hee mighte thereby obtaine the red hatte. But in his Papacie, beinge an aged man, he deuised a newe profession of religious men. He purposing to reforme the estate of the church of Rome, summoned a generall counsell at Mantua, but to no purpose: and likewise in the later Tridentine counsell he could not preuaile.

Valerius Anselmus, Paulus Vergerius, Iohn Sleidan, and other late writers do report these thinges that follow of him: It were to long to speake all that might be saide of this miserable man touching his hainous facts, as manslaughter, thefts, poysonings, treasons, tyrannies, incest, fornication, and such other. But yet it shall not be amisse to disclose a few of his practises. This Paule was an Astrologian, a Magitian, a wyzard: He made one Dionysius Seruita a practiser of Geomancy, that is: a kinde of coniuring with earth clay and sande, or suche matter, also he alwaies vsed as his familiar companions Ganricus a Portugall, Cecius, and Marcellus being coniurers, and ray-
lers

fers of euyl sprites in the bodies of dead men : He acquainted him selfe with these, because he wold haue them to cast the natiuities and destenies of him and his children, by constellations. By playing the lawde he first gat to be made cardinal. He deliuered his sister Iulia Farnesia vnto Rodoricus Borgia a Spaniard, other wise Pope Alexander the first, wherby he might obtaine of him to be made cardinall and byshop of Hostia, and so gat money to pay his debtes. By such meanes haue many fished for the fattest benefyce's in the court of Rome, by seruing the Popes fleshely appetite, and saith (Cornelius Agrippa) there is no way redy-er to get preferment there then this is. Furthermoze this vnnaturall and wicked Pope Paule coulde not withholde his mischeuous hande from his owne kinred, no not from the wombe that first gaue him breath and life : for he poisoned both his nephew and his owne natural mother, that he might therby enioye the whole inheritance of the Farnesians. Beside this he liued carnally wyth another sister that he had : and because he perceyued that she loued othet better then him (which in the ende the harlot shewed open-ly) his iealousye was such, that to reuenge the despice as he counted it, he so watched his oportunitie, that in the ende he poisoned her for it.

He beinge Legate vnder Pope Iulius the seconde in the prouince of Ancona, did villanously beguile a noble yong gentlewoman of the same Citie. For he shifte his apparell & counterfayted himselfe to be a noble man of the Legates compaignie, resorting to her as a wooer, and craftely vnder colour of marriage laye with her. But in the ende when the poore gentlewoman had vnderstandinge of him what he was in deede, and saw how she was deluded, being made not a lawfull wyfe but a priestes concubine (according to the Popes lawe) she was so greeuouly wounded with griefe hereof, that she was almost mad and rauished of her wittes. But she conceived by him and was deliuered of a

sonne

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sonne called Peter Aloysius, who afterward shewed himselfe to be the liuely image of such an adulterous father. At another time this Paule hauing a nyce called Laura Fernesia, committed incest with her also: but her husband Nicolaus Querceus toke him in the deede doing, & in a greater rage so wounded him, that the skar thereof remayned till his death. Againe he had a daughter called Constantia, with whom he was so entangled and bewitched, & (O most sinnefull man) to enioye her the more freely as his concubine, he poysoned her husband Bonus Sfortia. Such is the double corruptiō of their single life: such villanye ensueth of their bowed chastitye. Thus doth God giue them ouer to their owne lustes that presume vpon themselves, & thus doth he detect the man of sinne, suffering him to come to fulnes of iniquitye: who neuer thelesse is so blinded in his owne fantasys, that wallowing in this wickednes, he thinketh yet himselfe to be perswade holper, and the generall Vicar of Chryste vpon earth. Yea & for so much as he is able to forgive vnto other (as he thinks) greater sinnes, if greater maye be then these are, why maye he not dispense wyth himselfe in the like: Or rather why shoulde it be counted sinne in him. For so sayth one Ennodius, to speake but of one among many such sayings: The Pope together with the power of teaching, hath receiued free libertye to do ill without controllment. And such is their assurance in the holines of their chaire, that the presumption thereof hath caused them thus to decree: Distict. 40. Non vos in Glosa Papa de homicidio vel adulterio accusari non potest: unde sacrilegij instar esset disputare de facto suo Nam facta Papa excusantur vt homicidia Samsonis, Furta Hebreorum, adulteria Iacob. The Pope cannot be accused of adulterye or manslaughter: Therefore it was as muche as Churchrobbing to dispute of his doing. For the Popes deedes are excused as the murders of Samson, the theft of the Hebrewes, the adulterye of Iacob. And againe it followeth

weth in the same place : In Papa si desint bona acquisita p
meritum : sufficient quæ a loci prædecessore præstantur.
If þ Pope lacke good deedes gotten by his owne merites:
the good deedes which his prædecessour (S. Peter) did, do
serue his turne. This being considered it is lesse to be mar
ueyled at, that the Pope should thus embrew his handes
with the bloud both of his freindes, kindred and parentes,
and defyle his body most shamefullye with his owne sister,
nyce and daughter. But to returne to the hystoꝛye.

After that this Paule gatte the Popedom he created two
Cardinals, whereof the one was Alexander sonne to his
bastard sonne Peter Aloysius, and the other was Ascanius
sonne to his bastard daughter Constantia. By his tyran
nye he oppressed the Perusians : and in a madnesse he dꝛaue
Ascanius Columna out of his kingdome. He cloynd in
to his owne handes by hyle treacherie a towne called Ca
mery, dꝛyuinge out and dispossessioning the Queene thereof
being a goplye, wyse and vertuous Ladye. By his craft
he so inuegled þ Colledge of Cardinals, that he bꝛoughe
to passe by their consente to chaunge Camery for Parma &
Placentia two noble Cityes, and to make his sonne Peter
Aloysius Lorde and Prince thereof. But the iust venge
ance of God did afterward plague this their pollicick pac
king, for this aduancement of Aloysius fell oute to his de
struction in the ende.

Of tyme this Paule consulted wth his Cardinals
how he might hinder the nationall counsell holden in Ger
manye, and hee commaunded his Legates to enflame the
mindes of other Princes against the king of England, and
he purposed to giue his kingdome awaye from him, and to
make it a praye and bootye to those that woulde make ha
uocke of it. Anno 1542. he summoned a generall counsell
to be holden at Trent, against the Gospel, the preachers &
fauoꝛs thereof : But because he coulde not there haue all
things according to his owne minde, he remoued it to Bo
nonia,

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nonia, pretending that it was done onely for choyle of better ayre, which was but a shifte, when as his purpose was by this meanes to defeate many of geuing theyr voyces in the synode. He oppressed wyth all force the professours of the Gospell, some wyth sword, some wyth fyre, some wyth poyson were destroyed. He spared not so much as his Cardinall Fulgosius & Cantarenus felt the prooffe: And but if it pleased God otherwyle to prouide, his owne brother Paulus Vergerius bishoppe of Iustinople had not escaped his rigour. He sent out his marciall as cruel persecutours on all sides, who tormēted the Gospellers with fyre & sword, burning and drowning, banishing and imprysoning, confiscating their goods, & pynning their carcases euen to death. The chiefe of these tormentours were Alexander Farnesius Cardinall, & Octavius his brother duke of Parma, who were the sonnes of the forsaide Peter Aloysius the sonne of this Pope. These two wyth great blustering and threatnings, came out of Italye & entred into Germanye Anno 1546, vauntinge and boasting verye arrogantlye, that they would shed so much bloude of the Dutche Lutherans, that their horses should be able to swim in the streame thereof.

In the meane time the wicked Pope at home was more pleasaunt with his daughter Constantia then the vse is: & beside this (like a sinnefull wretche) he prouoked to incest and most detestable whoredome another beinge his nyce, a yonge gentlewoman in time past commended as well for womanlye modestye as beautye.

He had a booke kept of 45. Thousande harlots, who for the libertye of their strewes did paye vnto him a monthlye tribute: These dames (sayth Eusebius Captiuus) are had in great honour wyth the Pope, these kisse his feete, these haue familiar communicatiō wyth him, these are his companions both by daye and by night.

In the time of this Pope Anno 1534. the Franciscan
monkes

monkes played a cruel and bloudye pageant at Orleans in Fraunce, in despite of a dead woman beinge the Dukes wyfe of the Citie, who in her life desired that she might be buried without any funerall pompe. The woman beinge dead the monkes in whose Church shee was buried receyued of her husband vi crownes, and because the gifte was not greater they grudged much at it. And therefore they set a certaine nouice aloft on the roofof the Church who shoulde in the nighte time counterfaite to be the womans spirite, and should crye out and say that she was dampned perpetuallie for Luthers doctrine. At the lēgth the matter came befoze the kinges councel at Paris, where in presence of the Chauncellour Antonius Pratenfis, these two Coleman & Steuen Atrebatensis being found guilty & convicted of this villanye, were condemned to be put to open shame. One Vulteiſ Remensis wrote these Verses against this illusion.

Cum clamat laruas, furiosa caterua leonum,

Infestare suam nocte dieq; domum;

Res vera est, falsi, laruati deniq; fratres,

Quos vestis sanctos prodigiosa facit,

Sunt lemures, larue, furie, vulpesq; lupiq;

Qui infestant vitijs seq; suamq; domum.

One Pontacus a Popeling in his Chronicle set out y last yeare, being the yere of our Lord 1573. printed at Louany by an Englishe fugitiue called Iohn Fowler, reporteth in the 153. leafe thereof that this Pope Paule the third, did openly excommunicate & curse the most renowned Prince R. Henry the eyghte, & donauit regnum primum occupaturo, gaue his kingdome to him y would first inuade it.

Nowe followeth it to speake of Peter Aloysius duke of Parma & Placentia, and bastarde sonne to Pope Paule the thirde, who because he was proud, cruell and a most lasciuious tyrāunte was murdered by his owne nobles Anno 1548, the tenth day of August. When this wretched vil-

laine

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laine (as both Vergerius & Sleidā report out of certaine Italian hiſtoryes) beinge lieutenante generall of the Romanie armye arrived at Fane, and founde there Cosmus Cherius biſhop of the ſame Citie beinge aboute thirtie yeares old, a man of great wiſedome, learning, and of godlye life, he committed vppon him ſuch an horrible villanye, that I thinke ſince Sodoma & Gomorra were by the hande of God for the ſame ſinne deſtroyed wth ſhowers of fire and brimſtone rayninge from heauen, the like hath not bene hearde of. For euen by force and violence hee cauſed his vallaſs and pezaantes, to holde the biſhoppe while he (mauger his hart) in the meane time without all ſhame committed that deepe, which ſhame wil ſuffer no ciuill pen to put in wytyng. This treacherie & infamous filthines ſtrake ſuch a grieſe in the harte of the good biſhop, and was ſuch a corſey to the innocent man, that for ſorrowe & ſhame together he dyed within thre dayes after. And (as ſome thinke) the ſame Aloyſius perceyuing how greuouſlye he toke it, gaue him poiſon to diſpatche him out of the waye, leaſt he ſhould haue made complaint thereof to the Emperour. For ſo vnaduiſedlye in greate anguiſhe of minde he had threatned Aloyſius. Beſide this Aloyſius beinge priue to the inceſt of his father, preſumed to committe the ſame deepe oftē with his ſiſter Conſtātia. And thus, while his father was Pope hauing power (as he thought) of heauen and hell, he preſumed that he might do any thing lawfullye & without feare, and thereupon bye licentious luſte did oft deſile him ſelfe with eyther kinde. He committed manye robberyes and murders, ſpoylinge of Churches, and thondring out his blaſphemyes againſt the maiesty of God. And notwithstanding all this the Pope made of his ſonne as his deare darlinge, and whollye endeouored himſelfe to aduaunce him to honour, and when any made complaint of his wicked conuerſation, the Pope would litle or nothing be moued therewith, but would ſaye after a ſymplying maner: that, He learned not this of his father.

ther

ther correction of his sonne he vsed none, no not for that
notozious crime vpon the bodye of Cosmus.

What a miserable estate is this, that he who counteth
himselfe to be the vicar of God (that is ielous ouer y^e least
sinnes, and a seuerer reuenger of iniquitye vppon his owne
elected people) should thus against y^e maiesty of that God
as it were in defiance of his iustice, winckē at such an hor-
rible treacherie and suffer it to be unpunished, which Pa-
ganes and heathē led onely by the light of reason haue lo-
athed. Wea euen y^e brutishe beast taught of nature comitteth
not, and as I maye plainlye say, if the deuil himselfe hath
any remorse to be touched wyth the hydiouse of sinne, I
am sure he would detest & abhorre such an acte most of all.
If anye man be so vaine to repose his Religion vpon man,
and to measure the truth of doctrine by the conuersation of
the person, (As many misled by Popishe traditions refuse
the sinceritie of the Gospell for the corruption of them y^e
professeth): If those kinde of parsons loke vppon this one
Pope (a mightye pillar of their Religion) I hope they
would roote out that assiaūce in his doctrine which is pla-
ted in their breaſtes, & els be taught to measure the power
and truth of the Gospell, not by the frailtye and weaknes
of man. But if this waywarde reason be so beaten into
their braynes that it cannot be digged oute, but that they
will still affirme the doctrine is not true, and saye: I wyll
not accept of it because the professors thereof are wicked
men, Then let them beholde this Pope Paule a mightye
patrone of their vndoubted Religion, and they shalbe com-
pelled by their reason to say and speake with their tongue
as the fool sayd in his hart: Surelye there is no God, no
Iesus Christe, no holye Ghost, no Gospell, no heauen nor
hell: I will not belecue anye such thinge, because that euē
the Pope himselfe the great professour hereof is become
a sincke of sinne, and a puddle of all filthines, to commit
in his owne parson adulterye and incest, and to foster those

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equils in his sonne; and suffer him to be as it were Prince of Sodom. &c. Thus (I say) if a man wil iudge Religio by men, he shall be so farre from attayning to the knowledge of God & from saythfull seruinge of him, y he shall rather desye utterlye his glorious maiesty, & thinke that there is no God at all. But thus we see y as no people haue attayned so much to the true vnderstanding of God, as they to whom it hath pleased y merce of the father to reueale him selfe by his sonne Iesus Chryste: so againe no people haue at anye time swarued farther from his holye wil and pleasure; and bin moze sowlye polluted & stayned with all kinde of abhominable wickednes. But to retorne to the historye of Peter Aloysius.

This outrageous villanye against the sayd bishop together with other matters of iniurye, extorcion & crueltie, but this chiefely, emboldned diuers parsons of all estates to grudge his doings. And amonge other he being on a time at his owne Citie Placentia, sone after this former facte Anno 1547. he did cease into his owne hands al the goods of sondrye parsons, and amonge them one Ierome Palauicinus, and when as he to auoyde the dainger of displeasure fled to Crema a towne subiect to Venice, Peter Aloysius apprehended the wyfe and childe of the sayd Ierom, and imprysoned them all. This being a matter wherof greater trouble might ensue, the Cardinall of Trent bearinge good will to the Fernelians, wrote his letters to Aloysius in y behalfe of Ierom, but Aloysius gaue him a lighte answer. Afterward Octavius sonne to y sayd Peter, came from y Emperours campe to Trent purposing to retorne home: The Cardinall of Trent came vnto him and coulde him the whole matter touchinge Ierom, and desired him to be a meanes to his father for him. Hee made him promise to do it: and afterwarde sente woorde to the Cardinall that Ierom shoulde be receiued into fauour if he himselfe woulde come and craue his owne pardon in humble maner,

manner. But because it was feared that promise beinge broken, he shoulde be put to some greuous punishment, therfore the Cardinall with a trayne of men went to Crema, and called for Ierom. He mistrusting treason, would not appeare tyll he had good proofoe that the Cardinall was come in deede. After they had longe talked in counsell together, and the Cardinall had at large promised his helpe, they toke their iourney together: The Cardinall sent one of his men befoze to geue knowledge to Aloysius that hee and Ierom were comminge, by whom Aloysius returned this message contrary to that whiche his sonne Octavius had shewed befoze, that if they came he coulde not restore Ierom. And although that bothe diuers Legates, besides other wise and graue men, did bothe intreate and vse persuasions to appease his wꝛath, yet he persisted obstinately in his purpose: And now certaine of the nobilitie that had hated him for his former prauces, conspired to murder him. They hauing entertayned for their purpose certaine ruffians for their sauegarde, watched a conueniente tyme for theꝝ purpose, and being garded with this their traine, they diuidinge them selues into diuers companies, came now and then out into the streates, euery man pretending that it was done for priuate quarrels towching him selfe: and therfore euery man demaunded of those whom he had hyꝛed to attende on him, whether they woulde saythfully take parte with him to reuenge his iniurie, whiche he had sustained at the hands of Duke Aloysius: the seruing men made aunswere againe that they woulde do their endeuour not onely to reuenge an iniurie on hym, but further, if it were to kill him.

About this time, Pope Paule the first wrote to his sonne Peter Aloysius, willinge him to take heede to him selfe, and to beware of the tenth day of September, for he saide that the starres did thꝛetten great mischiefe towarde him: for this Pope by constant repozte was skilful, not onely in

The seuenth booke of the

Astrologic, but also in Necromancie : vpon the sighte of these letters Aloysius was very sad and pensiue for feare. And when the same tenth day came, he passed out of his castle, being bozne in a hozselitter, and accompanied with a great trapne, to biewe the fortifyng of the citie, which he had appoynted to be doone : The conspiratours were also there in a redinesse, but because they coulde not then obtaine their purpose, therfore they made no stirre at al, but when he shoulde retorne home, they gaue attendaunce on him, and as it were for duetie towarde him, they went before him. xxxvi. in al, and when he with his hozselitter was entred into the castell, forthwith they drew by the brydge after them (for it was a drawe brydge) so that none other coulde follow them in : where, euen presently they set vpon hym with their swordes, and after they had rated him and upbrazded him bitterly with his tyranny, they slew him in his litter, and a certaine prieste, beside the groome of his stable, and five Germaines . This beinge doone, they ran by and downe in the castell, and made spoyle of al thinges, where among other things they founde an hewge masse of money, which he had laide in store to mainteine the charge of fortifyng the citie. In the meane time the people of the citie ran thither, demaunding what the matter shoulde be, because they harde such cryuge, weeping, and howlinge, within the castell . The murderers spake out to them againe, saying. we haue slaine the tyzant and recovered the libertie of our citie. But because that matter could hardly be credited vpon the warrant of the people, promysinge to saue them harmelesse, þe murderers tyed the deade body of Peter Aloysius to an iron chaine, and so hong him out ouer the castel wall, in sighte of all the people, and after they had there let him hang a while, they threwe him downe into a dike. As sone as he was downe, the people ranne thither, drew him out, stamped on him and spurned him with their feete, and thrust their daggars into his bodie, so desirous they

they were to wooke their mallice on his hatefull carkasse. This being done the people forthwith submitted them selues to the obedience of the Emperour, to whom they vttered the shamefull demeanour of Aloysius and causes of his death, as hath ben saide. Thus he whom the Pope his father fostred in his villanie was plagued, both with losse of life in his own person, and alienation of his dominion from his childzen. So alwaies the iustice of god awaketh when the iustice of man sleepeeth.

167. Iulius the third.

I Vlius the thirde an Aretinian bozne, before his papacie was called Iohn Mary of the mounte. After the Cardinals had iarrerred many a day about the election, in the ende this man was chosen the seuenth daye of Februarie, in the yere of our lord 1550. This Iulius because he was a melancholy fellowe, and one that hated from his hart the doctrine of Luther, was admitted into the colledge of Cardinals, by the former Pope Paule the third, and was president for the Pope in the counsell of Trent, against the Lutheranes. As sone as he had the Popedome he renewed the lubelye to make moneye for himselfe. And therefore there repayzed apace to Rome minstrells, pipers, harpers, fiddlers, players, iesters, iuglers, ruffians, bawdes, harlots and Sodomites, with all kinde of rascall people. The Papistes conceyued a great hope that this Iulius would reforme Religion & clergye accordyng to their desire. But his delight was to feede like a glotton: Peacocks, porke and bacon and all kinde of swines flesh were his ordinarie fare that he most desired. He promoted none so soone to ecclesiasticall dignities as yonge and wanton Ganymedes, especiallye one of that sorte called Innocentius in whom was no good qualite. Beside that with his detestable doings did staine the Popes Pallace, he was as wicked in

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his wordes : for in his talke he was so vnciuill and such a ruffianlye ribauld and blasphemier, as amonge all the varlets in Italye was not a worse.

Pantaleon, Vergerius, Sleidan and other late wyrters do report this of him that followeth: Anno 1550. the seuenth daye of Februarie Iohn Marie of the mounte after great wangling among the Cardinals was chosen Pope and called Iulius the third. And because this newe Pope might bestowe his Cardinals hat by custome one whom it pleased him : he made one Innocentius a boye whom hee fancied carnallye aboue measure while he was Legate at Bononia. Against which deede al the Cardinals much repined and cryed out on it, yet the Pope did it and furthermore made him his companion in his house. But to risse this matter farther modestye will not suffer, it is better to ouerpasse both the rumours and talke of the people touching it : and those abhominable speeches where with the Pope himselfe was neither afraide nor ashamed to icast of his owne villanye, & to displaye it openly. Neyther could any honest eares endure to heare the contentes of certaine leud amorous letters fraught with all kinde of ribauldye and wantonnes, which one Camillus Oliuus companiō to the Cardinal of Mantua, wrote to one Hāniball Cotiuis: there loathsome letters being in their vulgar tongue writen in most dishonest and amorous verse, were intercepted the same day that the Pope was chosen, the Cardinals being together in the consistoye. These rimes were copied out and seene of diuers both in Italye & Germanye, who reported of them that they neuer saw such detestable, vilanous and abhominable wyrtinges. By this the Reader maye iudge wick what spirite this Romishe clergie is endued in whom lyeth the electiō of Chyist his vicar (as they saye.) But so farre they are from beinge (as they boast) exempted from sinne, that these treacheryes are common amonge them, and by theyr owne shamelesse tongues and
pennes

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pennes detected to all the worlde, which gaue occasion to one Velteius to write this Epigram of Rome.

Roma quid est? Quod te docuit preposterus ordo,

Quid docuit? Iungas versa elementa, scies.

Roma amor est. Amor est? qualis? Præposterus. Vnde

Roma mares. Noli dicere plura, scio. (hoc?

Touching the making of that boy Innocentius Cardinal, Vergerius sayth thus: Pope Iulius purposed to make a certaine lad called Innocentius Cardinal. This boye was not onely of very base parentage, & endued wyth no good qualite, but also was one of vile life and euill behauiour. Therefore when the Pope propounded the matter to the Cardinals and euery one stood against it, one of the Cardinals more bould then the rest saide to the Pope: Sir I praye you what do you see in this yonker, that you woulde thus honour him with the scarlet roabe? To whom the Pope said againe: And I pray you what did you se in me, & you should thus aduaunce mee to this pontifical dignitie? And therefore as this is the game of Fortune & she should aduaunce whom it pleaseth her, so ye haue promoted mee unworthely: and so let vs I pray you promote this boye and create him Cardinall.

Because that Paulus Vergerius, Bernardus Ochinus, & Hieronimus Marius did inueigh against the monstrous blasphemyes & horrible treacheryes of this Pope Iulius: therefore he suborned Ierom Mutius to defende and maintaine these things in publicke bookes. And auctozised him by his bulles not onely to appzehende these reprehenders of the Popes treacherie and Sodomitie, but also that he should by his wytynges defame & slander with all kinde of bitter and dispitefull reproch, the Cittyes and Princes of Germanye. Thus may euerye man see how the bishop of Rome doth not onely fall into this filthy sinne, but also defende them and vpholde them as well and lawfullye done euen in open wytynge.

Further.

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Furthermoze the said Vergerius in a certaine wytynges amonge other thinges sayth this: Where as the name of Pope Iulye the thirde is foulye tainted with this former offence, and in such sort that he refrayned not from his Cardinals &c. I haue hitherto forborne to detecte his doinge touching this notozious enozmitie. But seing euery man doth constantlye report that he doth ordinarilye utter those same kinde of blasphemyes that vile bauds and other such leude parsons are wonte to vse in contempte of God: men ought rather to condemne such an ouglye monster and not Christians &c.

In the time of this Pope Iohannes Casa a Florentine Archbishop of Beneuentum, Deane of the Chamber Apostolicall, and in all the Dominions of Venice the Popes Legate with full power and auctoritie did flourish. This Iohannes Casa wrote in the commendatiō of that most unnatural and abhominable filthines of Peter Aloysius, setting forth with most loathsome wordes, flourishing Reticke and wicked eloquence in Italian rime, that matter which is not to be named among men: yet he hath so praised and commended it as no man without sinne maye reporte. This cursed worke and detestable booke was imprinted at Venice by Troianus Nauus. In his recordes of malefactours made in the time of his Legacye, he reckneth none but such as professed the Gospell. Whereupon Vergerius sayth vnto him: Art thou not ashamed thou abhominable Archbishop? Darest thou shewe thy face abroad and burne holy bookes? Euen thou that hast written those rimes, euen thou that hast aduanced the ouglye sinne of Sodom as an heauenlye deede. &c.

Such was the tyrannicall rigour of this Iohannes Casa against the professours of the Gospell, that one Franciscus Spiera a lawyer for feare of his crueltye did reuolt from the Gospell & subscribe to the Pope, but vpon the same deede he fell into desperation and so continued a most miserable

man

man to his death tormented in conscience.

Paulus Vergerius did also hardlye escape the rigorous hand of this Iohn Casa. But to be short it were a tedious thinge to declare at large all the demeanour of this Pope Iulye the thirde in the tyme of his Iubelie, and in the Tridentine councell in establishing the idoll of Lauret: and in his quarell & bzaule with the bishop of Armin comptrolour of his house for one peacocke, & other such like trifles. For he delighted much in the eating of peacocks and swynes fleshe: but when his Physitian had given him warning that he should forbear swynes fleshe, because it was hurtfull for his goutte his disease, yet Iulius would not forbear. The Physitian therefore gaue counsell to the Popes Steward to take order that his Pope should haue no such meate serued at the table. Whereuppon the Pope wantinge his dish asked, What is become of our bacon: The Steward answered that the Physitian willed him that hee should not set it on. The Pope forthwith violently brast into these wordes sayinge: Fetche me my meate hether *Al di spetto di Dio* as he might say in English, In spite of Gods hart. This blasphemous outrage is a common phrase amonge ruffians and varlets of Italye in their rage, and as comon with Pope Iulius as to other, beside other lasciuious and vnciuill speech. On a time he had at his table a peacocke which was vntouched, and therefore he commaunded that it should be kept for him til Supper: for I wil (quoth he) haue certaine of my freindes with me at supper in my garden. When supper time came the Pope was serued with hot peacocks, but his cold peacocke came not in according to his commaundemēt: And therefore he began according to his custome to blaster out his blasphemyes raginge and raylinge. One of the Cardinals that sat at the table sayd: I beseeche your holines not to be so highlye offended for so small a matter: No? (quoth Iulius) If God were so offended for one apple that he threw our first parentes out of Pa.

The seuenth booke of the

of Paradise : why shoulde not I that am his Vicar be angrye for my peacocke, seing a peacocke is of greater valew then an apple.

This Iulius caused this sentence to be printed on his coyne : *Gens & regnum peribit quod mihi non inferuit.* That nation and kingdome shall perishe which doth not serue me.

When he shoulde create one Peter Betauus Cardinall, certaine of the Cardinals stode against it, byginge especiallye that the sayd bishop was infected with Luthers heresye : What then quoth the Pope, were it not better for vs by putting on him the Cardinals hat to purge him of that uncleanes, and by that bonde to knit him vnto vs, rather then to suffer him by escaping from vs to ioyne wyth our ennemys in Germanye as Vergerius hath done. After sixe yeares raigne this Pope Iulius died Anno 1555. the xliiij. daye of May. vpon whom these verses were made.

Quò ventum est superi? quò vis progesta Diones?

Quò gula? quò luxus? quò genus omne malia?

Ambrosie foetent epulae, marcotica sordent

Vina, nisi Iliacus porrigat illa puer.

Cetera mens horret meminisse; ea discat ab vno

Crimine, me quisquis legerit, atq; gemat.

Among diuers other Epitaphs this was witten of him and sent from place to place as followeth.

Iohannes Maria A Monte. &c. Iohn Maria of the mount, by haphazard obtaining the papacie in the time that the Cardinales were at a great braule, which he durst neuer presume to hope for? In 6. yeres he did shed more Christian blood then any other Antechrist hath done at any tyme.

Fex sacrificulorum, grex Episcoporum, armentum

Cardinalium gratitudinis ergo monumentū eternum posuit.

Ciuill cares perhay will be offended that a man shoulde beare

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here set down the fluttishe behauiour vsed in thzee pointes
by this Pope Iuly, euen at open table, other wise then a-
ny person of meane modestie would do in priuate chamber:
As Beza sheweth in this Epigrā made of this Pope Iuly.

Ebrius ad mensam quum Iulius ille federet,

Impia quem potuit Roma nec ipsa pati:

Tres pariter fertur pelues habuisse paratas

Vt triplici triplice vase leuaret onus

Vna alui pondus, vomitum altera peluis habebat

Tertia uesica concipiebat onus,

I nunc, pontifices Germania dira negato

Omnia clausa suo iura tenere sinu.

Theod. Beza
in poemat. fol.
172.

And yet this Pope was he whose auctoritie and suprema-
cie was with all humilitie and deuoute reuerence restored
here in England in the yere of our Lorde 1554. by queene
Mary. From this man Cardinal Poole, who before was
outlawed and banished for high treason against king Hen-
ry the viij, came into England, and brought with him this
Popes blessing, pardon, and absolution. For the whiche
Cardinal Poole was made Primate of England and Arch-
bishop of Canterbury. Thus the Popes blessing and par-
don was receiued by the estate of Englande. And Ponta-
cus in his cronicle published Anno. 1572. printed in Lo-
uany by Iohn Fowler an Englishman, that blotteth much
paper to publishe grosse vnttruthes, for the defamyng of
his countrey by him forsaken, is not ashamed Folio 179,
to repozte, but boastingly writeth it, that kinge Phillip
and Queene Mary, with the whole Parliament house did
humbly kneele vpon theyr knees to receiue the Cardinals
blessinge and absolution from the Popes holynesse. But it
is well known, and the knowledge thereof dearly bought
by Englande, how that noble Queene being otherwise of
great wisdom, and godly minde, yet ouermuche decey-
ued by ignorance in scripture, and putting too great a con-
fidence in the Popes auctoritie, the antiquitie of her religi-
on and

20 The seuenth booke of the

on and the professors therof, did euen of simple zeale yelo the disposition and orderinge of her affayres ouermuch to the crafty clergie, who with fyre and faggot followed in England the rpgorous example of Iuly practized in Italy, against those that dissented from the Popes doctrine.

But this is both at large set forth in the actes and monuments of the Church, and further is not pertinent to this purpose, and therefore not here to be mentioned at large: Onely this is that whiche I note, to what kinde of person of lyfe and conuersation England in these later dayes submitted it selfe as to his generall Pastour, and the vicar of Christ. Of what maner of man we receyued blessinge and absolution so deuoutly, whom we did so highly commend, honour, and reuerence, aboue our natural pynce with heauenly title of our moste holy father the Pope. To whom and to whose seruile yoke our pynce dyd yelde her selfe to be at his commaundement, whose curse we feared, whose loue and fauour, we sought to purchase with infinite treasure, whose displeasure caused bothe pynce and people to quake as it were at hel fyre. If the person that thus bleared vs be considered, I doubt not but we shall firste be ashamed of him, secondely ashamed of our selues, that we haue thus fallen downe and worshipped the beast, and finally hereafter detest him and his successours.

The selfe same thinge is declared in Graftons Cronicle Folio. 1346. Where he at large sheweth howe Cardynall Poole was receiued by kinge Phillip, Queene Mary, and the Parleament, and how he perswaded them to be reconciled to this holy father the Pope, and how vpon their submission he gaue them absolution in these wordes folowing.

The Popes
absolution set
by the Cardi-
nall.

¶ Our Lorde Iesu Christ whiche with his moste precious bloudde hath redeemed and washed vs from all our synnes and iniquities, that he might purchase to him selfe a glorious spouse, without spot or wrinkle, and whom the father hath appointed head ouer all his Church: he by his

mercie

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mercies absolue you, and we by the Apostolike auctoritee gyuen vnto vs by the most holy Lorde Pope Iulius the thirde, his vicegerent on earthe, do absolue and delyuer you and euery of you, with the whole Realme and dominions therof, from all heresie and schisme, and from all and euery iudgements, censures, and peines for that cause incurred. And we also do restore you agayne to the vnitie of our mother the holye Church, as in our letters of Commission shall more plainely appeare. &c.

The Pope and the Cardinals fellovves in cōmissiō with Christ for remission of sinnes.

This beynge done, the kynge and the Queene and all the rest went to the Chappell, and chaunted Te deum for ioye of this sweete blessing of so holy a Pope. It maye be that those burgeses and the rest of the Parleamēt house, at the time of this absolution, thought better of his person when they receyued his blessing: but I wyshe those that are yet remayning of them, and reade this his lothsome life, now to consider what a stinking idoll they honoured ignozantly at that time, and what a villains blessing they receyued so deuoutly. Consider also what benefittes euery way followed this blessing: for sone after there fell so great extremitie of raine (as though the heauen had bewept our iniquitie) that the aboundance therof rased great and perperous fluddes, doynge muche harme in diuers places: The Thames swelled so high, that for the space of fower or five dayes boates and barges rowed all ouer saincte Georges felde, and so at Westminster a boate mighte haue rowed from one ende of the Wall to the other. Also that yere and the yere following there raigned hot burning feuers, and diuers other straunge and newe diseases so contagiously, that many people perished in all partes of Englande, especially of the most auncient and graue men, for in London betwene the .xx. of October and the last of December ther dyed seuen Aldermen: Also the yere followynge there enlewed a great dearth and famin throughtout all England: And agayne the yere after that, Newenam bzidge, Ryce

banke

The seuenth booke of the

banke, Callice, Hammes, and Guynes were taken by the Frenchmen, and the Englishmen driuen cleane out of that parte of Fraunce, to their perpetual damage, which they had so long enioyed befoze: Ad vnto this also, that where as Queene Mary prouided a sufficient power to be transported for the rescue hereof, which mighte haue saued it, there arose such terrible tempestes of windes and weather continuing foure or fve dayes, vntill such time as the Frenchmen had wzought their purpose, and the Englishmen in the meane time by meanes of the terrible tempest were kept of manger their hartes: and such shippes as did aduenture the passage were so shaken and tozne with violence of weather, as they were enforced to retorne with great daunger, with losse of all their tackle and furniture. Finallye euerye thing wente so to wzacke, that (as it was thought) the noble Prince Queene Mary seing her Realme so to go to decaye, concepued such an inwarde sorrowe of minde that by reason thereof aboute September she fell into an hot burninge feuer, which sicknes also was common that yeaere thzoughe all the Realme, and consumed a marueylous nomber (as Grafton note th) both noble men, bishops, Iudges, knightes, gentlemen and farmers, and in the ende the Queene dyed thereof and also y Cardinal in one day, the 17. day of Nouember Anno 1558. And this was the successe of the Popes blessing, therefore God send them plentye of the tree y like the fruite thereof.

168. Marcellus the second.

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Marcellus the seconde bozne in Hetruria was first called Marcellus Ceruinus: he was Cardinall of the crosse of Hierusalem, when with y consent of all the Cardinals he was made Pope. He being created the ix. daye of Aprill, would not chaunge his Chzistian name but would be called Marcellus the seconde, and the next daye he receiued all

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ued all the Papall ornamentes in Lateran Pallace.

Charles the Emperour and his brother Ferdinand on a time thoughte it meete to prepare an armie against the the Turke, and wrote to the Pope to moue him therein: This Marcellus answered by his letter, that the armie should rather be addressed against the Lutherans, for these men he saide were worse then all Turkes, But this he did befoze he came to the Popedome. But in his Papacye he was an hotte defender of the Romishe superstition, and a stronge enemye to the Lutheranes: but he beinge one that was long troubled with the iaundies, his disease toke him so soze that he dyed thereof the xxiii. daye after his electiō, beinge the third daye of Maye.

¶ Theodoricus Gresimundus of the royat of Rome
wryteth these Verses followinge.

Roma caput scelerum, niuei iactura pudoris,

Exitium fidei, luxuriæq; parens.

Sola Venus dispensat opes, dispensat honores,

Sola facit serua quicquid in vrbe libet,

Extollit, magnosq; facit sapientia turpes:

Sit procul, in tenero cui fedet ore decor.

Tartara sunt molli potius adeunda iuuentæ:

Sinon est alius, sit tibi barba comes.

Marcellus Ceruinus was bozne at Mount Publican in the field of Florence, who when he had well studied humantye, began to be a scholemaister. Afterward when Pope Paule the third had created Alexander Farnesius (his nephewe by his bastard sonne Peter Aloysius) Cardinall being but a boye, he made this Marcellus Ceruin⁹ his scholemaister. But sone after Alexander the Cardinal leauing his learninge and forsaking his booke, addicted himselfe wholly to other assayes, wherein both he and Pope Paule the third used the seruice of Marcellus as of their Secretary. When the bishopricke of Nicafter fell voyde he was

B. h.

created

The seuenth booke of the

Vergerius when he shoulde departe out of the sinode came to Ceruinus, and demaunded of him for what articles especiallye he would haue him cast out from the companie of þ other bishops? Ceruinus answered him saying: because I haue hard that thou deniest that the Legendes of S. Gregory and S. Christopher are true. So it is (quoth Vergerius) I haue denyed them & do still denye them to be true, emboldning my selfe herein by þ auctoritie of Pope Paule the thirde: for when he commaunded both these Legendes to be taken out of the Breviary, he sheweth in that preface that he commaunded that onelye such Legendes should be razed as were not true. Ceruinus being thus entangled, made answer that they were not to be counted good men which would agree with þ Lutheranes in any one point, & therfore auant out of our councell. Such was the rancour of this Ceruinus against the Gospell, and yet he was one boyde of all knowledge in diuinitie, but peuishe in retayning superstition. But otherwys he was a man of good discretion, of verie honest life, and of great wysedome, and therfore he was had in great estimation and reuerence, so þ if he might haue raigned Pope, it was to be hoped that he would haue reformed many thinges in þ Court of Rome, & especially that he would haue eschewed all roycousnes. And so it came to passe for Pope Iulye þ third being dead Ceruinus was chosen Pope. But wheras he was long before sicke of the yelowe saundise, then the disease began to woozke so soze vpon him that he died the twentye daye after the election. The report was that he was popsoned but there was no such thing. A litle before he would haue bin crowned but with moderate coste. Cardinall Farnesius wyth his freinds in election gaue his voyce to this man although he had long before had a brawle with him, because he hoped that no man would moze diligently aduance him as Paule the thirde did determine. But especiallye he hoped that he would maintaine þ house of Farnesia that they shoulde

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Shoulde not be deppriued of the dukedome of Parma and Placentia: For Cardinal Farnesius debated it wyth Iulye the thirde, to make promise thereof befoze he would assist him to obtaine the Papacye. Some said that many Cardinals did therfoze chose Ceruinus Pope, because they saw him so decayed by sicknes, that there was no hope of longe life in him: For that is their practise of old.

169. Paule the fourth.

PAule the fourth bozne in Neaples, called first Iohn Peter Carapha, the same yeere Anno. 1555. was chosen Pope the xxiii. daye of Maye with one agremente of the Cardinales, and exalted with all ceremonies. This man founded a new sect of Religious men in Venice, called by an holy name Iesuities, of the name of Iesus, but this he did befoze he was Pope: but after this deede he beinge made Cardinall, applied his minde to other matters, namely to scrapinge richesse together. Befoze his Papacie he published a booke concerninge refozation of the Church, but in his raighe he regarded it not. All his mynde was on warres, delightyng rather in battell then in peace, and so he played rather Saule the persecutour, then Paule the preacher of the Gospell.

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Cælius Secundus and Vergerius do thus report of him: Paule the fourth, a Neapolitan, called Iohn Peter Carapha, was chosen in May to succede Marcellus, by the consent of the Cardinales, desirous therein to gratifie Henry kinge of Fraunce. This Pope saith Cælius dyd found a sect of priestes at Venice called Iesuities, but afterwarde hauinge obteyned his purpose, which by this meanes he aimed at, he gaue them ouer. For he so cast his net, that forsaking a byshoppyke he fished for a Cardinallship, & caught it: Therevpon when he shoulde departe from Venice, the Iesuities demaunded of him whither he went: to whom he

B b iiii,

answared

The seuenth Booke of the

answered sayinge. Whither I go ye cannot come, meaning thereby that he wente to the Pompe and dignitie of Rome, as to an other heauen, and that he shoulde leaue them in wretchednes and beggerie: Thus it pleased hym to dally & sport him selfe with the phrase of the holy ghost. Many thinges are reported of him, as that he was a stout Champion for Purgatory, and that he knewe the secretes of some mindes, and that he dyd many wonders. Vergerius sayth, he dedicated a booke of refoyminge the Church to Paule the thirde, and yet hee made no refoimation in his owne tyme: But saith hee, who so euer readeth that booke shall see that he confirmeth al those poyntes alnost, whiche we reprove in the papistes: that is to say, that the Church is so decayed amonge them, as it is rather the Church of Sathan then of Christ. For he saith that the Popes do for their owne luste store them selues with maysters hauing itching eares, that the name of Christ is blasphemed amonge the Gentiles, throughe Cardinales and Bishops, that the power of the keyes is wiped away with money, that lewde persons are made priestes, that Simonie is vsed as it were in open fayres, that the prelates doe swell with Ambicion and Couetousnes, that horrible villanies are practised in monasteries, y Rome swarmeth with shamelesse harlots and strumpets, beside many lyke matters onely towoching theyr detestable maners: but of their manifold superstitions, of theyr butcherly slaughters and cruel tyranny raging at that tyme in Italy, England, France, Spayne, and other countries, he speaketh not a woorde. And yet saith Vergerius (who made faithfull searche thereof) within lesse then thirtie yeres theyr inquisition of heresye, hath deuoured and destroyed by diuers kinde of torments an hundred and fiftie thousande Christians. This accompt Vergerius made aboue twenty yeres ago: And since that tyme (saynge onely (God be thanked for it) in England) in al the former countries this cloudy persecution for Religion

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Religion hath not onely continued, but mightely encreased.
 Italy dayly tasteth the bytter gall of it, as occasion serueth,
 Spaine findeth that the heate therof burneth moze seruent
 ly in the middelt of winter, then the scorching Sonne in the
 middelt of sommer at noone dape, the flame of the one tur-
 neth and tanneth theyr skynnes to black: the coales of the
 other burneth theyr bodiles to grape ashes. And as tow-
 ching Fraunce, al Europe knoweth that as yet the worme
 in the grounde hath scant caputed the karkases of thousan-
 des, whiche within these fewe dayes haue ben martyred.
 Thus we see howe that proude Prynce of Babilon hath
 made all Chriftendome as it were his burning furnace, to
 destroye those that wpll not fal downe to worshyp his gol-
 den image: and yet howe that this littell Islande walketh
 as it were in the myddelt of this vniuersall flame, and not
 so muche as our garmentes are once cinged therewith.
 And yet it is well knowne howe carefull and busie the by-
 shoppe of Rome with his accomplices hath bene to sturre
 coales amonge vs, and to enkindle that fier in Englande,
 the smoke wherof were sufficient to destroy vs: who know-
 eth not howe that if his hotte thunderboltes of excommu-
 nication could any thing harme vs, we had therewith ben
 beaten to powder longe since. If the rancke breath of his
 blacke curses might haue preuayled, we had bin blowne to
 hell, bequeathed aliae both bodye and soule to the deuill &
 dampnation longe since. If holpe leagues (as they terme
 them) and conspyring bowes of sondye estates by his pro-
 curement, could haue bin stronger against vs then y hand
 of God with vs: how many are we that should haue tasted
 miserie, but how fewe should haue bin left to bewaile it at
 this daye? When foren inuasions haue bin to weake, hath
 not that Romaine prelate sought to procure treason amōg
 vs heare at home, to delude the simple with bulles & par-
 dons, entising them to renounce their alleageaunce, to re-
 uolt from their naturall Prynce, to rayse rebellions against

The seuenth Booke of the

their owne countrey? Hath not his bulle roared at Pauls Church gate discharginge subiectes of their dutye? And howe they haue wroughte in huggur mugger to steale awaye the hartes of Englishe subiectes, manye pooze widowes and wretched orphanes at this daye in the North part of England with heauye harts can testisye, who haue lost their parentes and husbandes throughe detestable rebellion and sedition, the roote whereof is the Romishe religion. But because that these tumultes, treasons and voyles wroughte since the raigne of oure most Gracious Queene against her maiestye and royall estate, haue bin practised not in y^e time of this Pope Paule the fourth, but by those that haue succeeded him, as Pius the fourth & Pius the fift: the gentle Reader is to be desired not to looke for the perfitte discourse hereof as yet, neyther the hystorye of their liues, treachery and hurlye burlyes sturred in Christendome, for so much as yet they are not to be sufficiently gathered by those Chronicles y^e haue bin lately set forth or augmented. As for Onuphrius who hath writtē their liues added to the hystorye of Platina, because he is one hyred by the Pope to put his pen in vze for the cracked credit of their estate at this daye, there is iust cause to thinke his wytyng to be parciall, as one that turneth the best side of his Popes face outward, and that which is blemished eyther he hideth it, or paynteth it with a fayre coloure to couner the foule blots thereof. And therefore seing maister Bales trauaile doth stape heare in Paule the fourth, this maye suffice till it shall please God to giue occasion of proceeding in y^e liues of those y^e haue succeeded during y^e raigne of the Quenes maiestye. In the meane tyme good Christian Reader, consider those treacheryes which by thy owne experience thou maiest knowe since her highnes came to y^e Crowne, of the Popes dealinge against her Maiestye and her Realme, weigh whereunto they tende by the example of these former hystories set forth in this woozke, & then I doubt

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doubt not but euerye one shall finde that he hath iust cause to saye : Blessed be Almighty God that hath thus preserved vs from the mouth of the Lion , and from the wolfe in a Lambes skin.

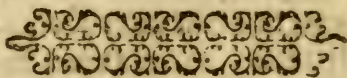
I doubte not but they that haue ben false harted againste our most gracious Queene, wyl consider theyr owne folly, theyr owne iniquitie & madnes, in enuyinge y good estate of so noble, merciful, godly, & most lawfull a pynce: whom it hath pleased Iehoua to make oure Debora & a most blessed and worthy instrument, to the aduancing of his glory, the comfort of his Church, the preservation of the happy and quiet estate of all trewe Englishe hartes, the which great treasures of Gods mercy so plentifully powred vpon vs the Lord geue vs grace to vse them more thankfully then heretofore, to glorifie his name with greater zeale, to loue honour and serue, with all humilitie in Iesus Christ, our most noble soueraigne, to pray for the most blessed continuance of her maiesties raygne ouer vs, to graunt vs as trewe subiects to hate her enemies, as those that wyshe our confusion, especially the Pope of Rome, and all suche, euen to the deathe, as in his behalfe or for any iote of his accursed superstition would forbear but to wyshe well vnto her maiestie. The Lord gyue vs the hartes to beware, renounce, and abhorre, the secrete societie and friendship of all those that seeke to trouble her quiet gouernement, as the enemies of goddes glory. That neither one affection nor other, cause vs to winke at theyr sedicious wordes, nor to iudge fauourably of the corrupt doinges and sayinges of suche hollow hartes, whiche twoo thynges haue muche emboldened leude attempts, but that hauinge suche prooffe of their practyses we may henceforth become euen iealous in the behalfe of Religion and of our most gracious Pynce, and be ready euery man lawfully in his vocation, to beate downe blasphemie againste God,

and

and to suppress the broode of sedition in the shell before it
be hatched readye to flye. That England may neuer here-
after become a nest and filthye cage of those foule byrdes
that are bred in the bosome of Rome. Amen. Amen.

FINIS.

Laus Deo.



Diuers cases wherin the Pope doth
sell Dispensation contrarie to Gods Lawe
and his owne Canons, and the price of the dis-
pensation according to the rate in his
Courtes.

¶ Dispensations for dronkards.

If a dronkard wil haue a cōgregation in his owne house,
he must paye for his licence xxx. Turons or poundes of
Towrs, vii. ducates and vi. Carlines.

If he will haue licence to erecte a newe publicke Syna-
gag, three score Turons, x. ducates.

For licence to heale with assistance, a dronkard payes vi. Turons

¶ Dispensations for such as haue bin or are to be promoted being vnder age.

If a boye of sixe yeares old wil take that step to priestshoode called
Prima Tonsura, the first clipp : he must pay. ix. Turons, two du-
cates : ix. Carlines.

If one at sixtene yeares or as sone as he comes to be xvi. yrlbe Sub-
deacon his fee is. xii. Turons, iii. Ducates : viii. Carlines : At
xvii. yerres. vi Turons : ii. Ducates : At xviii. yeares to be Dea-
con. xii. Turons : At. xix. yerres. vi. Turons :

To be Priest at xxii. yerres. xii. Turons : ii Ducates : x. Carlines :
At. xxiii. vi. Turons :

¶ For

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¶ For licence to take Orders:

He that taketh the first clyppe and the foure lesser orders, not of his ordinarie, payeth, iiii Turons: one Ducate: ix. Carlines.

To take all holy Orders, or but ii. or onely one of any body, the fee is xii. Turons: ii. Ducates: x. Carlines.

To take orders without the time, epyther one or more, or al. x. Turons: ii. Ducates.

If any come to receiue Benediction to the vse of an Abbot. xiiii.

Turons: vi. Ducates. To the vse of a Bysshop. xiiii. Turons.

¶ Dispensations for those that want some of their lymmes, to take Orders.

If any wantinge some member be admitted to Clarkehip in any of the lesser orders, he payes vi. Turons: ii. Ducates.

If any such be admitted to orders, or to executiue function, he payes xvi. Turons: iiii. Ducates.

If any that lacketh fingers be admitted to a single benefice, his fee is. xii. Turons: iiii. Ducates: vi Carlines.

If any be blinde of the right eye, xvi. Turons: xii. Ducates.

If any be blynde of the lefte eye, so as he maye holde the booke in the middelt of the altare, and the blemishe be not great: xxx. Turons vii. Ducates: vi. Carlines.

He that hauinge but one stone or none wyl be p[re]st, payeth. vi. Turons: ii. Ducates.

He that hath gelded hym selfe. xii. Turons: iiii. Ducates: vi. Carl.

¶ Dispensations for vvilfull murthers.

He that is a wylfull murtherer maye haue a Dispensation to enioye one benefice: but if that suffice him not then for the seconde: if that serue not, then for the thirde, and together with the absolution, he payes. xii. Turons: iiii. Ducates: vi. Carlines.

And that he may enioye the priuileges of the clergie. xiiii. Turons: iiii. Ducates: ix. Carlines.

And if he require iii. benefices. xiiii. Turons: iiii. Ducates: ix. Carlines.

A Bysshop or Abbot, or the head of any Order, or one of S. Iohus knightes payes to be absolued from wilful murther fifty Turons: xii. Ducates: vi. Carlines.

That a wylfull murtherer maye be secretly admitted into holy Orders, and to minister at the altar by dispensation, or to any ecclesiastical

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astical lpyunges in the court of conscience onely payng. xxxvi. Turons: ix, Ducates.

If one man be gyltye of many murders at one fraye and one tyme, he payes, xxxvi. Turons. ix. Ducates: But for. ii, murders in diuers frayes, he paieth xlv Turons, xii, Ducats, vi, Carlines. He þ killeth his father, mother, brother or sister, payeth for his pardon for any one of them liii. Turons i. Ducate 8. Carlines. And so he that killeth his wyfe, and if he aske licence to marrye another, he payes viii. Turons, ii. Ducates ix. Carlines. And for all they that assist a man in murdering his wyfe, the pardon is dearer by ii. Turones for euery such.

¶ For murdering of priestes.

If a laye man kill a priest, vi. Turons, ii. Ducates.

If he kill a single cleрке or a priest in holpe orders that is forbidden to execute his office, vi. Turons, ii. Ducates.

If one man kill many priestes at one time and in one fraye, he fines but vi. Turons. If diuers at diuers times, for the first þ whole fine and for euery one of the rest halfe.

That he who hath bin a priestkiller maye obtaine ecclesiasticall liuinges, the dispensation is ii. Turons, ii. Ducates.

¶ For killing a laye man.

For one laye man onely. iii. Turons, i. Ducate, liii. Carlines.

If one kill diuers in one conflict, he fines but for one.

¶ For murdering of children.

If the father, mother or kinsman, murder a childe, liii. Turons, i. Ducate, viii. Carlines. If a straüger do it, iii. Turons. i. Ducate, iiii. Carlines. If the husband and wyfe both do it, vi. Turons, ii. Ducates.

If a woman take a pociõ to kill the fruite in her wombe. Or if the father giue it to the mother, the pprice of their indulgẽce is liii. Turons, i. Ducate, viii. Carlines. If a straunger offer it, iii. Turons, i. Ducate, v. Carlines.

¶ For charminge and vwitchcraft.

A woman witch or enchanteresse after shee hath renounced her sorceryes payeth, vi. Turons, ii. Ducates.

¶ For heretickes.

For absolution from heresye befoze a man haue renouced it by oath.

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To as he may be receyued againe to enioye all priuiledges as befoze in ample maner, the price is xxxvi. Turons, ix. Ducates.

For sacriledge, theft, fying houses, rapes,
periurye and such like.

Absolution with restoring of the parson in ample forme in euery one of these cases, is xxxvi. Turons, ix. Ducates.

For frailtye of the fleshe.

Absolution for fleshye frailtye in any Veneryus acte committed by one of the clergie though with a nonne within and without the abbey walles, or with women of their kindred or affinitye, or their ghostlye daughters &c. with dispensation for retayning his orders is (if he aske absolutiō together with them) xxxvi. Tur. iiii. Ducat. But if with them he sue also for absolution of sinne against nature, and sinning with brute beasts in former sort, the price is fourescore and ten Turons, xii. Ducates, vi. Carlines. But if he sue for absolution onelye of sinne against nature &c. as aboue the price is xxxvi. Turons, ix. Ducates.

The price of a pardon for a nonne which hath lyen with diuers men within or without the abbey walles, and to be restored to her former estate in the nonnery, or to be Ladye Abbesse, is xxxvi. Turons, ix. Ducates.

Absolution for hym that keepeth a concubine with dispensation for orders and spirituall liuing, xxi. Turons, v. Ducates, vi. Car.

For a laye man offending in anye carnall lust in the court of conscience, the dispensation is vi. Turons, ii. Ducates.

For incest, iiii. Turons, for adulterye and incest both, vi. Turons,

¶ Of diuers transgressions.

For buryinge an excommunicated in Churche soyle. vi. Turons: two Ducates.

For hym that hath concealed the carkas of a dead priest, whereby to obtayne his benefice. vi. Turons, two Ducates.

For a prieste that sayeth masse ignozantly in an interdicted place, vi. Turons, two Ducates.

For a prieste that blesseth man and wyfe at the second mariage, which were blessed in the firste. vi. Turons and two Ducates.

The absolution for a marchaunt that transpoyteth Trellery to Jndolles and returneth without gagnes, xii. Turons. iiii. Ducates, vi. Carlines

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bi. Carlines.

If he returne with gaires the fee is all one, and he muste agree with the Datary to the Pope.

¶ Were it not gentel Reader that bothe I my selfe am euen tired already with settinge forth to shewe this the Popes paltry ware, and that besyde I thinke this may suffice both to fyll the eyes of the greedy chapman, and to geue knowledge what the rest is lyke to be, I mighte yet open the pedlers packe muche wyder, and bynge oute stranger stuffe, sonder toys and knackes then these are, yea what pedler is he thoughe his boochet be neuer so byg that is able to shewe so greate store and so many sortes of fyne feates as is the riche pedler of Rome, There are in the same packe, from whence I culled these about. 400. sondrye cases, wherein he geueth free dispensation for the loue of an olde friend of his the good lady moneye. for what can man deuise betwene heauen and hel, yea heauen and hell both, but he hath it to sell: If any of his friendes be offended that I should thus boldly take vppon me to risse his shop, and to publishe his secretes, or will saye I charge him with some kinde of baggage & risse raffe, that is none of his, If I maye knowe so muche of their myndes, that this my doinge doth not please them If it myghte please god to geue me tyme, I wyl to content them open other of his boxes, and shewe such workmanshipe of hem and his vnderlynges, that I hope any man, that loueth his owne honestie, wyl for euer be ashamed to buye & sel w suche a shamefull makeshifte, suche a cosonyng broker, or to fighte vnder the banner of suche a bloddy Prelate. In the meane tyme the wyse maye be warned by this howe they meddle with any of his counterfeit marchandise, though it hath neuer so fayre a showe.

FINIS.

IMPRINTED AT
London in Fleetestreate neare
vnto S. Dunstons Church by
Thomas Marshe.

Anno. 1574.

CW £12.10.0 10.22.24

Thomas Baker est

